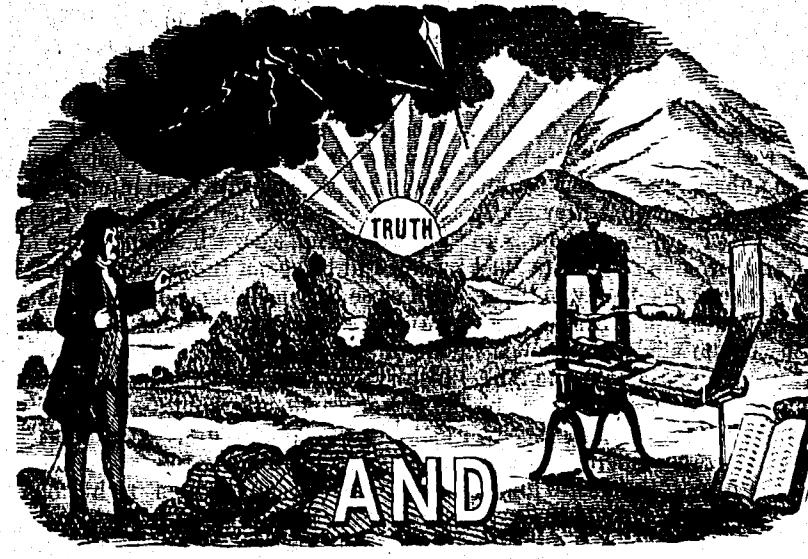


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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[FOR MIND AND MATTER.]
HOME OF NATURE.

BY T. P. NORTON.

Home of Nature! How I love thee!
I would in thy praise excel,
And in sweet contentment linger
Where thy happy children dwell.

Far away from sad vexation,
Pleasant strife and selflessness;
Where thy subjects, law abiding,
Find its fruitage—happiness;

Where the spangled meadows glitter
In the ondant summer sun;
And the feathered songsters nestled
In the shadows warm and dun.

Where the purling streamlet marches
Through the tangled mesh and fell,
Neath the drooping water-beeches
To an open nymphean dell.

When the mountains—grand—majestic,
Bath in seas of heavenly blue,
With the gorgeous panorama
Ever changing, ever new.

Where the diaphanous thunder,
And the forked lightnings glow;
While the music, of thy fountains
Swells the harmony below.

In the forest's deep recesses,
Hidden from all human ken;
Guarded from the world's intrusion
And the faults of thine own.

When the spangled curtains folding,
Close the windows for the night,
And the world enchanting silence
Teems with pleasure and delight,

When the dews of heaven are falling
O'er my spirit from above,
Till the atmosphere is radiant,
With the light of truth and love.

Home of Nature! How I love thee!
In thy courts so full and free,
I'm the happiest, and the sweetest
Of all earthly homes to me.

Here upon thy lap reposing,
Feasting, with enaptured gaze,
I would rear in fond affection
Purtest attar to thy praise.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

April 27th, M. S. 36.

FATHER ROAHLN.
(Paris, France).

GOOD MORNING.—I come into your presence, hesitating at every step I take—fearing that in some way I may break down the channel through which so much power is descending upon humanity. But in my anxiety to test this matter for myself, I come, hoping that my presence may not in any way interfere with this glorious work. [It will not; it will help.] It is wonderful—wonderful—to a bigoted mind, to come in contact with a principle that holds so much for humanity, that in itself is a power to break down all the laws that men have made, and balance individual minds, until the world, in all its grandeur, will give to the human family every requirement of nature, and enable men and women to enjoy all that is beautiful in the world. And, as everything is created for a purpose, there is nothing on the earth but what is beautiful to the human eye when understood. To-day, perhaps, you will shudder at some of the wild scenes of nature, not understanding their use, or how they contribute to your life's happiness. But, as the principle through which I am operating is, in itself, able to demonstrate all this to you, I will not occupy my time in talking on that subject. I find, as I allow myself expression, that I do not in any way interfere with this frail organization, and I am truly grateful, for I would do nothing to close a channel which is productive of so much good. Now, I want you to understand, that while I held my own physical organization and acted on the material plane, I had no sympathy with what, to-day, is called Modern Spiritualism; and every effort of my life was to tear down or to break up correct principles. And I find, to my sorrow, that I accomplished my desire to a greater degree than is desirable for me at the present time. Yet I, too, was only an instrument in the hands of a power, moulding the destiny of the human race—making a condition, although it was one that seemed to bear hard upon the people—one that seemed to hold them in ignorance and superstition; but even that condition had its use, and I begin to understand how it is, and why it is, so many minds that are educated and able to comprehend grand truths, are so slow to accept them. They hold, or subject the human mind to ignorance, and as that is not a condition for humanity to exist in, the more tyrannical a man becomes, and the tighter he holds the reins over men and women, the more desirous they are of seeing and knowing something outside of the role that is laid down for them by an individual. You are the effects of the past, and you see, by your own desire for knowledge—your earnestness to progress—that there was a certain condition, a powerful force in the past, to produce the condition that exists at the present time. Now, when you are looking forward with doubt and fear in regard to the future, you see many changes going on in society; and some things seem to add to your strength, and others to break down or debar your progress. But you need have no feeling of fear,

nor any doubt in regard to the future. The principle by which I act and operate through this instrument, is one which will make conditions, one after another, until you will realize the great use of human life, for it is a great power to act and do. To-day you hold yourselves as slaves to your own organizations. You allow your minds to come out, when you understand that there is a principle of truth; but you do not understand what individual liberty is. You all seem to be subjected to the laws of the past—each one has their own forms, rules and regulations. But this thing is gradually disappearing, and my presence here is and evidence that every force in the past is used to mould and to make men better and truer than they have ever been before. Now, as regards my own character, I did not act out the principle that I desired others to perform. In the first place, I insisted that the men or women who were true to the principles of justice that governed their own organizations, and were moderate in every desire of their lives, were individuals who might expect the greatest amount of happiness. But I felt that my desires must be gratified at the expense of my physical organization; and, although holding a place in the church—revered by men and women—I was nevertheless a very immoral man; and if I have suffered from the experiences of my physical and spiritual life, it is only another fact to prove that men and women, by being extremely selfish, destroy their own happiness and make a condition of misery that exists century after century. Now, I find among progressive individuals a desire to isolate themselves from every inconvenience, and to give out to the world a principle by which to live. I do not mean the few earnest workers present here, for I know that your whole souls are in the work, and you are desirous, sometimes, or at least, your work goes beyond your capacity to do. But you do not represent the masses of Spiritualists. Some of them have accepted Spiritualism, because it gives them an opportunity to be themselves. But what are they when themselves? Do they desire the happiness of others? Do they desire to make this world a field of beauty, that contributes to the happiness of all humanity alike? or, is it to accumulate, and surround themselves with pleasure, and enjoy all that the spirit world can contribute to their happiness, leaving out many dissatisfied and broken hearted people? The largest number of Spiritualists are in this condition. This class of people I want to speak to, particularly. It matters not how they hide the facts to themselves—how they may feel that they are only just to themselves—some time or other, retribution will overtake them, and they will see that, instead of being Spiritualists, and working for the cause of humanity, they have only been working for one individual at the sacrifice of the rest of humanity. Now I ask such individuals to pause one moment, or they will find themselves in no better condition than old conservative minds. They have advanced to know that men and women are progressive; and that no man nor woman has the right to trespass upon the rights of other individuals. You wish to present or to make a condition in society for all men and women to receive—all men and women to develop their faculties to the highest and best of their ability; and yet, every step you take seems to be one to break down and destroy the conditions that you are always speaking of and placing before the rest of mankind. And if you fold your arms in sanctity and say, "I am a Spiritualist, and have more knowledge than you—I am better, on account of the knowledge I possess," beware, or in an hour or a moment, when you least expect, you will fall. This is the experience of every selfish heart—this is the experience of men and women who have lived in centuries past—this is the experience of every individual who was ever created. And it is well for each individual to learn charity, love and sympathy for one another. Not with the expectation of wearing a crown, but with the expectation of blessing this world and the spirit habitation with universal justice. My name while on the earth plane, was Father Roahl, and I lived in Paris a number of years. I took an active part in the government of that day, or at least the tenure of the government; but to-day I am here proclaiming the principles of justice—asking men and women not to bow to any rules, forms or regulations made by men; but every human soul to search their own hearts and to learn the truth therein. I thank you for this opportunity to speak, and I hope that I have not in any way injured the channel through which so much can be done. And as there are so many waiting patiently, I will let them come. I want the medium to know that the Catholic priest who has been about her, and who has received no countenance from her, is Father Roahl the Catholic priest. I meant her no harm.

HANNAH ANN LANSING.
(Montourville, Pa.)

GOOD MORNING.—Some people what reads the communications, gets tired, and say that they are too long. Now I aint going to trouble them that way. [Well, that is all right.] I go around among people and hear what they say, and they say, "well, there is too much of a good thing," and they get tired of it. But I wont give them as much of a good thing as they expect. I have no education like other folks. Maybe I might talk more, if I did have, but I can talk another kind of talk, but it won't be of any use here, I guess. [Yes, it will be as good as any other.] I see there

are people here who want some particular advice, and I aint able to give it. Maybe somebody will give it, I don't want people to be too anxious about things, because it makes a good deal of trouble sometimes, and spoils all they want. So I guess if you will just tell them my name was Hannah Ann. [You need not laugh at my name, I guess it is just as good as anybody's name.] Ques. What was your last name? Ans. Lansing. Ques. Of what place? Ans. Why I lived at a place what is called Montourville, Pa. [That is all right. You know, what on came here for?] Yet—they said if I came here, I would get acquainted with people, and know how to come again. [You will not only know how to come again, but you will know how to go back to your spirit condition. You will undergo a change when you go back to spirit life. When you take on your spirit condition, you will find that your coming here has done you a great deal of good.] Some of the folks around here, if they only knew how, they would come too. Ques. Were you an old lady? Ans. Not very. Ques. Did you belong to meeting or church? Ans. Of course I did. Do you think I lived without that? Ques. Do you find it does you any good as a spirit? Ans. Not yet. Ques. Do you expect it is going to? Ans. Of course I expect it. What do you think it amounts to, if you profess to believe in Jesus Christ? Ques. That is what we want to know. What church did you belong to? Ans. The Methodist. Ques. What do you mean by your not having gone far enough? Ans. The ministers tell me I have not gone far enough to get to heaven. Ques. They did not send you here this morning, did they? Ans. Oh, no. Ques. Do you suppose they would have allowed you to come, if they had known of it? Ans. No, I guess not. [You go back and tell them that you have been here, and you have found that things are not as they told you they would be.] Yes, I will, I will.

MADAME SURRAT.
(Washington, D. C.)

It was necessary for me to rest a little while before I made any effort to speak; for when I held on to my own form, I had not the power to talk much with my friends, and I found it very difficult to make my desires known. And as I expected it would be something like that to-day, I rested awhile, and I find I am able, without much difficulty, to talk to you. Now there is one thing that seems to me, has been the cause of so much trouble, and yet there are those who are all the time trying to educate people, and to tell them to move in a different direction. Now you go into the church, and you will see a man get up and preach a sermon; and he tries to impress upon your minds, that you must love one another—that the way to happiness is through peace and harmony, yet when you come to mingle with the world, you find that the very men that stand up as examples to the rest of mankind, are all the time, in some way or other, creating disturbances one with another. These men form what they call government, and they speak of the beauties of peace, and how prosperous a country can be, when all is in perfect harmony. Yet they will lay a foundation in the commencement of their government, to bring about a condition for men to rise up in arms and destroy one another. Now every one seems willing to admit, that the system of African slavery—the selling of a human organization for the use of other individuals, was, in itself, something so selfish and corrupt, that no just person would recognize anything of the kind. But here, in this very country, where men claim to desire liberty for all men, even in the origin or the formation of the government, wise men saw that it was liable to lead to trouble—wise men, who have fought and struggled through many difficulties, saw that the system of slavery would, some time or other, bring this great republic into a condition of turmoil. Yet after struggling through with so many difficulties, they did not have the courage to stand up and work faithfully for the overthrow of a corrupt system in the commencement of forming a perfect government. Then, after years of confusion, for it was always a cause of discord with the different members of the government, or at least, the forefathers of the government; and each one who felt that their interests were at stake, thought or desired to make a condition for their own prosperity—determined to destroy other powers, until it led to the great confusion, or at least, what was called the rebellion. I have often thought that all the teachings of mine, learning, or being taught from early infancy, that truth and honor outweigh everything else in an individual's life; when I looked and saw men who claimed to be able to govern others and to dictate to men how they should do—how they worked to destroy other men, equally as truthful as themselves—each one, though, in some way conforming to hypocrisy or deceit, became a power in the land; and I felt almost discouraged and broken, and I worked in the direction that I thought was best for me to act in, and that seemed to be unfavorable to the eyes of some. And it is through that means that I came to-day to come to you and give a communication. I am willing to admit that my sympathies did not, perhaps, run in the right direction; but I am here to exonerate myself from all idea of crime, I did not contemplate doing anything wrong, and was unjustly accused and unjustly dealt with. I do not come here with the expectation of receiving honor or respect from anyone; but I come as a spirit, asking men and women, when any difficulties arise in their path, not to take up firearms and raise their hands to knock their brothers down; but try, in some way, to subdue the destroying element in themselves, and reason out every problem of life. You will then have the satisfaction of knowing, in your own soul, that you have been just, not only to others, but to yourselves; and you will not have to think in any way that you have been the cause of contributing to the distress of any one. Now, perhaps, you will be surprised to know who I am, and to hear such a communication from my lips; but I want you to understand that I am a woman, and have the interests of humanity at heart; and I mean to come, and struggle with you, until I see a better condition in society. You may not think I am worthy to be a preacher, but I do claim to be able to give counsel to others, yet I am in the presence, perhaps, of men and women who do not consider me worthy of respect; but, nevertheless, I respect myself, as Madam Surrat.

ISRAEL BARNES.
(Dover, Delaware).

I do not feel entirely sure of being able to myself and express my thoughts, but it will not be because I do not desire to. If I don't, it will be because I do not understand the instrument I am using, or the manner of gathering together the force to express thought. You understand that the field of reform is very wide—with scarcely any idea that what men and women gather in infancy and carry to old age, is of the importance that they attribute to it. But I find that there are many persons on the eve of great changes. They see and understand that spirits possess the power to return and demonstrate themselves to their friends, under favorable conditions. They know them to be a truth, and then they stand up, as it were, between two fires, not knowing in what direction to move. One in early education—what my father and mother thought was right must be right; and if that is true in itself, Spiritualism is not a thing that I ought to accept. This one thing is creating considerable confusion throughout the world, for the love and honor that men and women bear their fathers is something so holy that they cannot throw their teachings aside and become independent individuals. That class of people I want to reach. At the time your fathers and mothers were actors in the physical form, they necessarily had to accept all the truth that there was for them to receive. They could not go beyond the light, or the evidence that came to them, and as there was no avenue open for them to understand that departed spirits used human organizations to express thought—to understand that minds could all thus balance themselves—they did, or at least fulfilled, their duties to the best of their ability; and any man or woman that goes beyond their teachings are not showing disrespect to their parents, but only honor. They accepted the truth they received as long as there was nothing else for them to receive, but when the light grew stronger and the forces more powerful, they were willing to respect what they received from their parents, and also to receive all that could be given to them through any other source. Now this class of persons are not one nor two, but I may say they are millions, not only in the physical form, but in spirit life. They cling with that love and veneration to father and mother, so that they cannot feel entirely free; and they, somehow or other, imbibe the idea that it will be showing disrespect to their views of life to change. Now this is one thing that is holding so many in bondage. This is one thing that is holding us back from doing a glorious work, and I ask all persons who have received evidence of our power, to not hold on to old ideas. It is not any disrespect to their parents to investigate the matter of Spiritualism, but it is to augment the evidence of respect to their parents for their past teachings, and if it necessitates individuals to hold one prejudice after another, it only brings them in rapport with parents gone before, even if their instructions were different from the truths they are receiving. And as no individual desires to become a stumbling block in the pathway of men—as no person wishes to retard the happiness of individuals, I ask every one to throw aside fear and accept the truth that they receive, with honor and respect. I will now speak with regard to the book that some men consider holy—that is, the book called the Bible. So long as society meets socially and express its views and thoughts and hopes in various directions, it seems they glide along on a smooth surface of love; but when any individual speaks of that book with any doubt or misgiving, the whole combative nature of men and women who have held it as sacred, seems to rise and create in them a disposition to destroy or to abuse. All that love and sympathy that they seem to think they have acquired from that holy book disappears, and the club, if nothing else is convenient, is raised to crush out any individual who has a doubt in regard to its sacredness; and as it would be impossible for any one to destroy me, I will come to you with the truth as it is. That book is only a fable, in one sense of the word. It is gathered from old, crude superstitions of men and women. That is, to illustrate, you will have a performance where they will play wonderful tricks before your eyes, and you understand that they are tricks. If you understand that that book was gathered from that very source, you would say, we will throw it aside and study something else—study something that will be of some use. It has been the origin

of all the trouble that has existed in the world, and as long as it is looked upon as being sacred, it will be the means of creating inharmony and confusion among men. Now, my little friend, (turning to a young lady who was present at the circle), I do not want to shock you, for it has not been long since you hugged it to your heart with veneration and honor, but you have come out of its fold rapidly, and if you hold it in any sympathy, it is only because it gave you pleasure in the past. You are beginning to learn lessons of life, and you have learned one from early infancy—truthfulness. I ask every individual to adhere to that, for in the end it will overcome all obstacles that exist. If I had the power, I would gather together all the bibles that the world contains and make a glorious bonfire of them, and millions of spirits would revel around, and I think the joy of the occasion would enable them to become so material that they would almost banish you from the earth. Now this is not that I hold anything in the world in contempt, but I do want every individual to view things from a correct standpoint; and as men and women from all nations have passed into the spirit world without a knowledge of that book, I find that they exist, progress and improve, even with greater rapidity than individuals who confine themselves to some crude rules or regulations laid down therein. As there is a complaint of lengthy communications, I will try to make mine as short as possible. But before I leave you, I want to state this one fact, that all the arrangements by the controller of this circle are made before the circle is opened, and no spirit is allowed to come who will not contribute, in some way, to the progress of humanity and the development of mediums. And I want it understood here now, that for the present we do not claim or give to the world any particular demonstrations through her organization, such as tests or communications on business or anything else. The master mind is experimenting with her brain and endeavoring to bring about a system of control which will be satisfactory to all men and women, so that no person, after once witnessing the control, will ever have any doubt in regard to spirits being able to take hold of the human organization and use it as their own. But as this is a work of such vast importance, he feels that it would not be wise or well to turn off from the track, even for the gratification of few individuals, and as I see this is perfectly understood, we are advancing rapidly and it will not be long until aching hearts can have complete satisfaction, that their friends are not only near them, and able to demonstrate their power through different organizations, but to take up material and converse with them. I will bid you good morning, and I am gratified to think that I have done better than I expected. Ques. Who is the friend? Ans. In a moment; I am so placed that I want to get arranged a little. My name was Israel Barnes. I lived sometime in one place and sometime in another, but Dover, near Maryland (Delaware), was the place of my nativity, and I used to preach and travel round through the country. I hauled up in California, and you see where I am now.

GENERAL PUTNAM.
(Revolutionary Hero.)

It has been some time since I had an organization to use, and I do not know as I will be able to do much, but I am very much interested in this government, very much, and when I see any thing that is likely to create a condition of inharmony, I must try, in some way, to give men an opportunity to make an effort to perfect themselves. Now there is an organization rising up all over the world. In some places they go by one name and in other places by another; and it seems as though they were making an effort to bring about a system that would recompense men equally for the labor performed. That is all right in itself, but I want to speak to you, perhaps, a little differently from what any one else ever did. It is an old saying and I guess a very truthful one, "that it is not so much the money you earn, but the money you spend, that either makes you rich or poor." But as many laborers do not earn enough to supply their wants, such individuals are justified in trying to make a condition to give them the necessities of life, if they give an equivalent in labor. After looking over this country and studying well some of the defects, I come to you to-day, knowing it is the only channel by which I can reach the minds of men. Now I suppose I have some old fashioned ideas, and I do not claim to be perfect by any means; and while I lived I obeyed the laws of my own organization, or conformed, perhaps, as much as any one of you do, to the corrupt system that existed around me. But nevertheless I can see where a great deal of the trouble comes in. Now young men and women of the present day, do not have any idea of subjecting themselves to any privations whatever. They expect when they are attracted to one another and united in the holy bonds of matrimony, that a palace is necessary for them to live in to enjoy connubial happiness; and they expect to make a certain appearance to the world, and mingle in society beyond their capacity to do; and they sacrifice all their connubial happiness for the sake of appearing to society something different from what they really are; and it looks to me that the world is growing to be something like a great parade, at which each one has their habitation for some man or woman to look at; and they never take themselves into consideration. Now I do not for a moment admire this condition of things; and then what do you see in this city? Walking the streets, at almost every corner you find this sign, of something that is not fit food for man nor beast, but all are invited to partake of it: and this wonderful city of brotherly love has two classes of spirits surrounding it; and I know that it swells up the income of many men who could not otherwise make themselves completely happy. Now I do not claim to be better than other people, but I am telling you how things can be made better. [Yes, that is what we want to know.] I am here to-day, to tell you, many of you struggling with difficulties, that if all the money that is used in making intoxicating beverages, was brought in and distributed among the poor of this city, there would be no poor. I am speaking of what is consumed in this city alone. There would be no poor anywhere, if everything was rightfully appropriated. I wish you to understand, that it has been a long time since I have been able to use an organization of my own, but as I am not particularly given to flattery, or making things appear better than they really are, I want the readers of your paper to study these things well. Of course it is right that every man

should be paid for his labor; and it is right that every man and woman should have a home of their own; and it is right that the comforts of life should surround every one who is willing to contribute their portion to the requirements of these things. It is not the real necessities of men that are really creating the unhappiness in society, but it is the desire to appear beyond what they really possess an ability to do. I am here, hoping to reach young men and women who are just launching out on life's stormy sea, to say to them, not to strive to appear wealthy, nor to sustain an appearance of wealth, but to study their means and to apply them in a way to create the most happiness; for beautiful surroundings can be made the means of misery, knowing that in some way they debar individuals from enjoying the real necessities of life; and it is with the desire to aid this government to grow in strength and power, that I come here to give this communication. And it is only by paying attention to small things, that you can equalize and improve the condition of mankind. I come here, not with a glorious speech in regard to the progress of this great republic, but I come to lay a foundation for its eternal existence. General Putnam.

SAMUEL GANO.
(Wood County, Ohio.)

Good MORNING:—I am not very strong, but I will say that I am not dead, but living without a body controlling my acts. I am not able to talk a great deal, for I have never attempted anything of this kind before, but I will say, that Samuel Gano, of Wood County, Ohio, came to give a communication for your paper, I cannot explain any more, for I am losing my strength.

ROSSANA McKEEN.
(Jacksonville, Miss.)

Can you tell me where the throne of God is? [Yes, we can tell you where his footstool is.] Because I have been looking for it for a long time and I have not found it. [When you are on his footstool you are pretty near the throne. This earth is his footstool and you are on this earth about this time.] I am all muddled up, and if you would only tell me which way to get straight I would be relieved. I thought, when I died, I would certainly go right to heaven, still I can not get away from the earth; and nobody has showed me where the throne of God is yet. [Cannot these ministers tell you?] They tell me to wait, and I am tired of waiting. I am all mixed up, and what am I to do? I don't see where the throne of God is. [It is everywhere.] Is that so? I thought it was a place where you went and knelt down. You see I ain't like I used to be. I can't be anybody else, can I? [Yes, you are. You have found the throne of God and found yourself sitting in it. When you took control of that medium, you entered in the throne of God. This is a spiritual meeting and we are Spiritualists.] My God! a spiritual meeting? How in the name of God did I get here? [Well, we can not explain that, only we know that you are here.] You tell me this is the footstool of God? [Certainly, the earth is the footstool of God. You know that is what the good book told you? Millions and millions will wake up and find that they have been dreaming, but they are going to have a real life hereafter. This idea that they are going to heaven and wear a crown and white robe, is all a mistake. You have got some work to do yet.] Heavens! In a spiritual circle? What will they say? You don't say you all believe it, do you? [Yes. You have been in spirit life and are controlling a medium.] Oh, my! and what I believe, there is not a word of truth in it? Well, well, well, how do you think people found out these things, to enable spirits to gain power to come back and talk to them? And to think that I should come here to find out the way to heaven. Well, is it possible? Now, what will I do? [You will have to inform all the spirits you meet, of what you have learned by coming here to-day.] I cannot make them all know it at once. [You will make them know it gradually.] They ought to know it right away. Oh, my! do you know it takes my breath, almost. They told me I would go to hell if I came among Spiritualists. [You will not—you will go right in to the heaven you are looking for. We are going to try to open the way for you all to come back. We are not such bad people after all.] You know how I was brought up? To think that people will do so wrong—to preach and tell me wrong. I thought they knew what they were talking about. They told me that if I had Jesus Christ, I would go right to heaven. And here I have been searching and praying, and it was not only me, but if you could see how many others there are. Do they all have to learn like I have? [Yes, before they can get into any better condition.] Do you wonder that people are unhappy? Do you wonder that the world seems going to destruction, when the very foundation of it is false? Well, I will work. And I want you to know that when Rosanna McKeen gets started, there is no power on earth can stop her until she reaches every particle of space and undoes the wrong that has been done. Ques. Where were you from, Rosanna, when in the earth life? Ans. Well, I was from a place called Jacksonville, Mississippi. I will tell you before I go, that I had French, Spanish and English blood in my veins, and they said it made me a devil, but if I would have faith in Jesus Christ I would go to heaven. Ques. What Church were you of? Ans. I was of the Catholic Church.

ONE OF THE GUIDES.

Our subject doubts our power to act through her organization at all times and under all circumstances, and the general exclamation on the way here, is that her nature is exhausted, and that spirits must have an avenue of more force or they could not act. Little does she understand the law, or the power, that moulds her, as clay, in their hands. When you understand that various forces are brought to bear on individuals, it is not so much to give them care and anxiety—not so much to persecute them and bring them misery, but to mould them into a form, equal for all forces to act upon and create conditions for men. The labor that brings out the mind and occupies the thought, gives us a greater power over the instrument we use. We do not need an individual to understand history and to be conversant with science, to unfold mighty truths to the people. We only ask an individual desirous of doing good—to be truthful to their own eternal natures and our work goes on, gaining strength as time moves on—giving us power that is almost unlimited. And each link makes us know

that all that has been given to you will be fulfilled. The mysteries of the past will disappear, and the clouds that seem to hover over broken humanity will be lifted and the glory of another condition of life will be revealed. Each one of you, as you sit here, have friends hovering near, looking upon you with deep interest, and awaiting the time when they can make their presence known. And, as we have used the forces to develop and bring out the power of the medium, we will close this meeting, knowing that each hour we are gaining strength, and we are building one of the most important works that the world's history has ever known. It only needs a law and a power, to alone revolutionize society and to make men live to understand that they have rights as individuals—live to understand that there is to be no broken right, but all grow strong with the power of love and sympathy. I am able this morning to address you, holding the medium a little different from what she has ever been held by any power before; and it is an evidence to me, that we are gaining strength and accomplishing our work, beyond our most sanguine expectations. But I will leave you for the present. Knowing that there are other forces desirous of giving utterance to thought I will leave you, and say to all mediums, that the time will come when they will understand that we have ever been near, with love and forces that were invisible to them. One of the Guides.

EDITORIAL BRIEFS.

Wm. H. Eddy is holding seances, with good success, at 254 West 17th St., N. Y. City.

Dr. W. M. KEELER is now holding seances in Washington City, D. C., P. L. O. A. Keeler has returned there from Frederick, Md.

SOLOMON W. JEWETT, magnetic healer, is now located in Oakland, California, where he is meeting with great success in relieving suffering humanity.

JAMES A. BLISS, magnetic physician and developing medium, has removed to 168 Harrison Ave., Boston, Mass. Sittings and treatments daily from 10 A. M. to 5 P. M.

H. F. BUNGARDT, M. D., Kansas City, Mo., treats patients at a distance, by magnetized remedies. For full particulars address H. F. Bungardt 16 E. 7th St. Kansas City, Mo.

Dr. J. C. PHILLIPS, of Omro, Wis., Secretary of the State Convention of Spiritualists of Wisconsin, wishes all the Spiritualists in that State to send him their names and addresses before the first of June, 1883.

ANY person desiring the services of A. W. S. Rothermel, medium for physical demonstrations produced in the light, can address till further notice, A. W. S. Rothermel, care of R. Sully, Fillmore House, Buffalo, N. Y.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

A MEETING for the purpose of organizing the Spiritual Temple Association, and the election of officers, is hereby called for Sunday, May 6th, 1883, at Baker Hall, Broad and Columbia Avenue, at 4 o'clock P. M. By order of the

Secretary pro tem, H. A. BEACH.

MIND AND MATTER is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

Mrs. JAMES A. BLISS, will leave Boston June 1st for Onset Bay Camp Meeting, where she will hold her Materializing Seances during the season. It is expected that Mrs. C. E. Whitney, of Brockton, Mass., (a newly developed materializing medium) will accompany her.

The Second Association of Spiritualists of Philadelphia, have secured the services of the well known popular lecturer, C. Fannie Allyn, for the month of May. Lectures at 10:30 A. M. and 7:30 P. M., Thompson St. Church, between Front St. and Frankford Road. Lyceum and conference with circle combined, in the afternoon.

J. W. VAN NAMEE, M. D., informs us that he will be located in Bridgeport, Conn., the coming summer, and any person desiring his services as a clairvoyant or psychometrist can receive attention by enclosing one dollar and three 3-cent stamps and addressing J. W. Van Namee, M. D., Bridgeport, Conn.

Mrs. M. C. GALE KNIGHT, wishes to say to Societies, and those wishing to engage her to lecture at Groves and Camp-meetings, for the coming season, will correspond with her at as early a day as possible. Address Mrs. M. C. Gale Knight, 112 Niagara St., Buffalo, N. Y.

W. L. JACK, M. D., clairvoyant and magnetic physician, informs us that he can be found at his residence, corner of Merrimack and Main Streets, Bradford, Mass., opposite Haverhill Bridge Depot. Post office address always Haverhill, Mass. No notice taken of postal cards. All communications must be accompanied by two 3-cent stamps to insure reply. Notice will be given where office is located in Boston.

Mrs. O. F. SHEPARD, of Philadelphia, will answer calls to lecture in towns and villages along the line of the Hudson River and New York Central railroads. Subject: The Moral Power of Spiritualism. Subscriptions taken for MIND AND MATTER and copies of the paper sold. Address Mrs. O. F. Shepard, Yonkers, N. Y. Box 65.

Mr. F. O. MATTHEWS holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents, Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

GEORGE R. MOORE wishes us to inform the patrons and subscribers of *The Mediums' Friend*, that the publication of that paper has been suspended with No. 24. It is his intention to resume on or before June 1st, 1883. All communications in reference to the same can be addressed to George R. Moore, 217 East Washington, St., Room 14, Indianapolis, Ind.

DR. W. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuvolence and Its Uses," and makes the following generous offer. Any person sending him one years subscription to MIND AND MATTER, and one 3-cent stamp, he will send them the book postpaid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

PERSONS who have subscribed for MIND AND MATTER through Charles E. Watkins will please inform us, as he writes us he has lost their names and address. We will promptly send them the paper for the time subscribed for, or being informed as to the particulars. Mr. Watkins has made no return to us of either names or money, but that will make no difference, so far as the friends who have subscribed is concerned.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

SPIRITUAL TEMPLE ASSOCIATION.—"In things essential, unity; in things doubtful, liberty; in all things, charity." Baker Hall, N. W. Cor. Broad street and Columbia Avenue. Mr. Walter Howell, inspirational, trance speaker, late from Manchester, England, will, until further notice, lecture every Sunday, at 10:30 A. M. and 7:45 P. M. For further particulars, see *Public Ledger*. The public cordially invited.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 454 North 5th St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

P. L. O. Keeler in Maryland.

It was our pleasure on Thursday, April 12th, to witness at Frederick City, Md., the wonderful powers of Mr. P. L. O. A. Keeler, as a direct slate writing medium. We have in our time, since becoming a Spiritualist in 1874, visited many mediums, but we most assuredly have never had sittings with any of truer and greater powers of direct or independent slate writing or spirit writing. We deeply regret that we were deprived of witnessing his grand powers for physical manifestations, especially the iron ring manifestation.

We think Mr. Keeler among one of the very best direct slate writers we have met with, or had sittings with. It did not make any difference whether there were two, three, six or ten slates, tied securely together, the spirits invariably wrote between them where no mortal hand could penetrate.

The following communication was written between a pile of slates, when they were securely tied together with handkerchiefs; and being so characteristic of the spirit writer, we believe it to be genuine.

"My dear friend Burr, or as I ought to call you, dear brother, in accordance with the rules of our order, (I. O. O. F.) While I was with you in earth life, my whole attention was taken up in matters pertaining to our order. But now as I have risen to a higher sphere, my labors are bent towards those left behind—from the darkness and superstition, and bigotry which has so long held its sway—the clouds are bursting—the dawn is breaking and the sunlight of Spiritualism will soon burst upon all earthly kingdoms. I will say more another time. Your friend and brother,

JACOB RUDY,

N. G."

During the day, there was some thirteen or fourteen different persons sat for spirit writings, which transcend all the theories of all the scientific schools on earth, and left the sitters convinced that these powers were wielded by invisible and intelligent agents.

BURR W. GARNER,
Middletown Valley, Frederick Co., Md.

[Continued from the Eighth Page.]

for the profit of those who heard him, but not in the way of a regular history of our Lord's words. Mark however committed no mistake in writing some things, as they occurred to his memory. For this one thing he made his care, to omit nothing that he had heard, and to say nothing false in what he related. Thus Papias writes of Mark."

Now, Papias was the contemporary of Marcion, and in that reference to Mark and his gospel, he undoubtedly had reference to Marcion and his gospel. The probability of this is greatly strengthened by the fact that it is conceded that the Gospel of Mark was first published at Rome, the very city in which Marcion put forth his gospel. We have given ample collateral facts to raise the presumption of the correctness of the spirit's statement concerning the Gospel according to Mark. It seems very strange to us that Christian critics have not been struck by the fact that the gospels are not called the Gospels of Matthew, Mark, Luke and John, as was the case with the Gospels of Marcion, Basilides, and Valentinus, but the Gospels according to Matthew, Mark, Luke and John. Had they given due weight to that fact, they would have seen that neither of the Christian gospels, even so much as purported to be original or according to an original gospel, but were individual versions of some original gospel altered to suit the views of the Christian writers of them. The Gospel according to St. Mark is nothing more nor less than a modified version of the Gospel obtained by Marcion at Antioch and taken to Rome about A. D. 140 and published as his own, but which was in reality the Gymnosophic gospel of Apollonius of Tyana.

The spirit tells us that the Gospel According to Luke was but a modified version of the legend of Prometheus bound as rendered by Lucian and Marcion at Rome. This is not as clear as the spirit's explanation in relation to the two preceding gospels; but it is very evident to any critical mind that the Gospel According to Luke, was less mystical and spiritual in its nature than were the others, and it no doubt had its inception after the time of Apollonius, and in the West while the others were of the time of Apollonius, and more in accordance with Oriental theological systems. One point is however generally conceded, and that is, that the analogies between the Gospels According to St. Mark and St. Luke are unmistakable, and that the one was but a modification of the other. In regard to which was the original and which the imitation, opinions have differed. There ought to be no difficulty in deciding such point, yet some critics have seriously contended that as Luke gives pretty much all that is contained in Mark's gospel, and considerably more, that Mark copied from Luke, and not Luke from Mark. This is directly in the face of all rules of criticism. That these manifestly analogous writings differ, is sufficient to show that the one containing the most matter is the more recent of the two, since to curtail an original writing, would be to acknowledge the curtail version a copy of the other; while to add thereto would give the copy the appearance of being original. Besides the fact that those who established the canonical arrangements of the books of the New Testament, who no doubt knew the fact, have placed the Gospel According to Mark, in its chronological order, before the Gospel According to Luke.

We will now quote some references from Dr. Lardner's works, to Lucian's or Lucius's convention with the Christian Scriptures as they are called. In Vol. II, 554 he says:

"There are in Origen several passages relating particularly to the integrity or corruption of the text of the New Testament, and there are in him divers readings different from ours. It is fit my readers should have some account of such matters."

"Celsus charges the Christians with having often designedly altered the text of the gospels. Origen answers: 'That he did not know of any that had altered the text of the gospel, except the followers of Marcion and Valentinus, and perhaps Lucianus; therefore the Catholics were innocent of this charge.'

Now Marcion, Valentinus and Lucianus whom Origen admitted altered the text of the gospel were contemporaries Valentinus at Alexandria and Marcion and Lucianus or Lucian at Rome. Now who was Origen who bears this testimony. Says Thomas's Biographical Dictionary of him:

"Origen one of the most remarkable eloquent and influential of the early Christian writers styled the Fathers, was born in Egypt about 186 A. D.; He was a pupil of Clement of Alexandria, and became versed in grammar, rhetoric, logic, geometry, music and philosophy. At the age of eighteen he was appointed by Bishop Demetrios to the office of catechist, the duties of which he performed with zeal and self-denial. He became very ascetic in his course of life, and mortified himself by a form of self-mutilation which he supposed to be recommended in Matt. XIX, 12. Having learned the Hebrew language he devoted himself to biblical studies. While passing through Palestine on journey about 228 or 230, he was ordained a Presbyter at Cesarea. This is said to have aroused the jealousy of Demetrios, Bishop of Alexandria, who excommunicated him and induced the Bishop of Rome and of other churches to concur in this sentence. In 231 Origen removed to Cesarea, where he acquired a high reputation as a preacher and commentator on Scripture."

"That he might be better qualified to make proselytes, he studied the Greek philosophy, of which he adopted the more noble and beautiful dogmas, and attempted to harmonize Platonism with Christianity. He made an innovation (which many think dangerous) in the mode of interpreting Scripture. His desire to find a mys-

tical sense led him frequently into a neglect of the historical sense. In 235 he sought refuge from persecution in Cappadocia. He compiled about this time a valuable edition of the Old Testament, entitled 'Hexapla,' which exhibits in six columns the Hebrew text, and various Greek versions. Fragments of the 'Hexapla' have been preserved in the writings of the Fathers. He afterwards wrote an able defence of Christianity against Celsus, an Epicurean philosopher, which is still extant. Decius having renewed the persecution of the Christians in 250 A. D., Origen was imprisoned and subjected to torture, but survived, and was released a short time before his death, which occurred at Tyre in 253. The greater part of his numerous works are lost. His opinions gave rise to a great controversy long after his death. He held the doctrine of the universal restoration of sinners, and was charged with teaching the heretical notions which after his time, prevailed under the name of Arianism. His defenders affirmed that the passages on which this charge was founded had been interpolated in his works. About the end of the fifth century Origen's writings were prevalent in Egypt and Syria, but it was condemned by the Council of Constantinople, in 553 A. D."

Who can read that account of Origen attentively, and not see that his teachings had no relation whatever to Christianity, or to what are now called the Christian Scriptures. It must not be forgotten that he was a pronounced and denounced heretic, to the views entertained by Demetrios of Alexandria, and this because he was ordained a presbyter at Cesarea. It was at Cesarea that he acquired his greatest renown not as a teacher of Christianity, but as a teacher of the doctrines promulgated by Apollonius, which were antagonistic to the Alexandrian doctrines. Celsus the Epicurean philosopher, did not write against Christianity, but against the Gymnosophic theology and the Platonic and Pythagorean philosophy of Apollonius of Tyana, which were then generally accepted in Western Asia. At all events it was in the countries where the Greco-Oriental teachings of Apollonius prevailed, more particularly, that Origen spent the most important part of his distinguished life. It is hardly likely that he was not fully acquainted with the writings and doctrines of the Great Tyanean Sage. He must have known exactly what the text of Apollonius's gospel was, and it is to the alterations made in that gospel by Marcion, Lucianus and Valentinus that he alludes. Only in this way can the life and labors of Origen be reconciled with conceded historical facts. If the case was not as we suppose, why have the writings of this so-called Christian Father been lost? We venture to say if those writings had contained a single reference to Christianity or to Jesus Christ, they would never have been lost. But, as they contained nothing of the kind; and on the contrary would have demonstrated that he adopted the religious teachings of Apollonius; like everything else that was adverse to the Christian religion, they met the fate of so much literature of a similar character. Dr. Lardner in Vol. IV, 118 referring to the opinion of Eusebius concerning St. Luke says:

"As for St. Luke's character, we have seen in a passage before cited, that his supposed him to have been originally a physician of Antioch; and doubtless the same also who is mentioned by St. Paul, Coloss. IV, 14. Consequently, it is possible that he thought this evangelist to have been a Gentile Christian; whether rightly or not, we do not now inquire."

Eusebius ought to have known who St. Luke was, and if he regarded him as a Gentile Christian, he was not so far wrong after all. It will become very plain that Luke was a Gentile Christian. At Vol. IX, page 188, Dr. Lardner says:

"Moreover, according to Epiphanius, Mark was one of Christ's seventy-two disciples, and likewise one of those who were offended at the words of Christ recorded John vi, 41, and then forsook him, but was afterwards recovered by Peter, and being filled with the spirit wrote a gospel."

The third gospel is that of Luke. He too was one of Christ's seventy-two disciples who took offence at the same words Mark did. He was recovered by Paul, and was moved by the spirit to write a gospel."

The words which gave such offence to these pious evangelists were: "No man can come to me, except the Father which sent me draw him; and I will raise him up at the last day." As a matter of course, this statement of Epiphanius has little in it that is well founded, but little is sufficient to show that Mark and Luke were schismatics, if not arrant heretics to the gospel they altered, when "filled with" and "moved by the spirit." It is singular how intimately connected Mark and Luke were in their gospel-writing business; and that their relations were so exactly like those that existed between the heretic Marcion and Lucian at Rome. It is conceded by all Christian writers that Luke was as Isidore, bishop of Seville (A. D. 500) says: "Of all the evangelists, Luke, the third in order, is reckoned to have been most skilful in the Greek tongue; for he was a physician and wrote his gospel in Greece. Just such a man was the alleged heretic Lucian of Samosata, undoubtedly the alterer of Marcion's gospel. Still further, to show that the gospels of Mark and Luke are not original, as those of Matthew and John were, comparatively, we quote from Lardner's works, Vol. 5, 167:

"Nicephorus, a learned monk of Constantinople, is placed by H. Wharton, in his appendix to Cave, at the year 1333; but as the emperor to whom his work is dedicated is computed to have died in 1327, I shall place him a few years sooner, in 1325. He wrote in the Greek language an Ecclesiastical History in eighteen books, from the nativity of Christ to the 310, collected as he says, out of Eusebius of Cesarea, Socrates, Sozoman, Philostorgius, Theoderet, Euagrius and others. *

"That he might be better qualified to make proselytes, he studied the Greek philosophy, of which he adopted the more noble and beautiful dogmas, and attempted to harmonize Platonism with Christianity. He made an innovation (which many think dangerous) in the mode of interpreting Scripture. His desire to find a mys-

"In the 45th chapter of the second book of his history he says: 'Thus we have spoken of the twelve apostles, and their names: it is now proper to show, who of them have left writings which are in the Testament: such as the four sacred gospels, the Divine Acts of the Apostles, and the Catholic epistles and the rest, and their order; and also such as are spurious, and are rejected by the church. And in the first place, of the divine gospels: two only of the twelve, Matthew and John, have left memoirs of our Lord's life on earth; and two of the Seventy, Mark and Luke; and it is said they were all compelled to write, as it were out of necessity. [Why are we not told what that necessity was?—Ed.] Matthew first, who had been a publican, and had preached the saving word to the Jews, when he was about to go abroad among the Gentiles, thought it best to write in his native language an account of the preaching, to supply the want of his presence: which he did at about fifteen years after our Saviour's ascension. Long after this, Mark and Luke published their gospels at the command of Peter and Paul.'

This is certainly an admission that the gospels of Mark and Luke were not written until long after the gospel of Matthew was written, which is an undoubted fact, and shows us nothing else could, that neither Mark nor Luke were contemporaries with the writer of the gospel of Matthew, nor with any one of the latter's generation. Dr. Lardner, Vol. II, page 278, quotes Tertullian as follows:

"Moreover, Luke was not an apostle, but apostolical; not a master, but a disciple; certainly less than his master; certainly so much later, as he is a follower of Paul, the last of the Apostles." And then Dr. Lardner says:

"I have put down this passage, as expressing again the true character of St. Luke, but Tertullian does not say this with a design to diminish St. Luke's testimony, whose gospel he just now said he and all Christians in general 'zealously maintained'; but because Marcion, with whom he is here arguing, received Luke's gospel only, and entreated even that."

Is not such reasoning as that amusing? Marcion was insisting that Luke's gospel was a wrongly altered gospel of his own, and the best excuse that Tertullian could offer for Marcion's plagiarism was that he wrote so long after his pretended original, it was natural he should make mistakes. Poor Luke, we wonder he did not turn over in his coffin when he saw the corner into which Marcion crowded his champion, Tertullian. There is not a reasonable doubt but that the so-called Gospels of Mark and Luke are wholly spurious versions of an older Original, which may have been the Gospel of Matthew, or a still earlier original of which the latter was a more or less correct copy. It does not appear that the Gospel of John received any attention from Luke and Mark, or Lucian and Mark whatever, and it may well be questioned if they had any knowledge of its existence, when they perpetrated their gospel plagiarisms. At all events we have given facts enough to show that the gospels of Mark and Luke have nothing divine or original about them, and that Mark was the Gnostic Marcion, and his gospel that which Marcion published at Rome for the first time about A. D. 140, and that Luke was the Greek author, Lucian, and his gospel a spurious version of Marcion's gospel aforesaid.

The spirit tells us that the Gospel of St. John, as it is called, was written by Apollonius of Tyana, toward the latter part of his life, on the Isle of Patmos, where he retired to ends his days. This statement of the spirit of Euthalius is undoubtedly the fact, since Saul of Tarsus or St. Paul was no other individual than Apollonius of Tyana himself. Ammonius Saccus, Pleione and Porphyry were undoubtedly Gnostic followers of Apollonius, and all were what Euthalius testifies they were, as good and pure men as ever lived. It is almost certain that divine incarnation in Apollonius's system of philosophy and theology was Krishna of the Hindoo theologies, called Kristos in the Greek language, in which language Apollonius wrote his epistles, the Gospel according to St. John, and the book of Revelation. The limit of time and space at our command will not allow us to adduce the vast array of facts at our disposal, which will demonstrate this to a certainty; and we must therefore defer this for the present.

The spirit says that the canonical Epistles, so far as he knew anything about them, were all derived from the writings of Apollonius of Tyana; and that to conceal their real authorship, Eusebius attributed them to Paul or Paulus, which was but a modification of Pol, the abbreviated name of Apollonius. Euthalius tells us that Eusebius did not perfectly succeed in robbing Apollonius of the credit of his labors, and that he, Euthalius, completed that work. In view of the facts that Euthalius is acknowledged to have broken the Epistles, canonical and Catholic, and the Acts of the Apostles into chapters and verses, and to add thereto the contents of the chapters, and as it is also admitted historically, on the testimony of Euthalius himself, that he collated them with the copies in the library of Eusebius Pamphilus at Cesarea, there can be no doubt he was fully acquainted with the alterations that had been made from the originals by Eusebius. Indeed, he tells us that the Indian writings of Apollonius were at that time in the Pamphilian library at Cesarea, and that he modified them to suit himself, and eliminated from them the names of Apollonius and Krishna, and substituted therefor Paul and the Christ idea.

Such seems to be the import of this most remarkable communication. If it is not truthful, why is it not? It is a spirit communication given through the organism of an unconscious medium, who at the time of this writing does not know that such a person as Euthalius ever lived. We think, for many reasons, that the spirit who gave it, or caused it to be given, was Euthalius himself; our chief reason being the fact that it seems hardly possible that any spirit could invent such a revelation. At all events we have done our part, in laying the facts that we have before our readers. It has cost us weary hours of labor when we should have been resting, but that the truth may live we are willing to die, if need be.

Again, Dr. Lardner (Vol. V, 414) says:

"If St. John's life reached to the third year of

the reign of Trojan, which is the opinion of Cave and many others, he lived three years after his return from Patmos; if it reached to the fourth year of Trojan, as Basnage thought, he must have lived four years after his return. Or, in other words, if St. John returned about the end of the year 96, or the beginning of 97, and did not die until the year 101, he lived four years in Asia, after his return from Patmos. If he died in the year 100, he lived three years after his return."

"We have quoted these facts to show that Apollonius and not St. John was the person who was tried, and condemned by Domitian to banishment from Rome. It is a fact that Apollonius was so tried and condemned by Domitian, and as it is not pretended that he was exonerated, it is naturally to be inferred that he was banished. As nothing further is known of Apollonius from that time, up to the time of his death, it is not unreasonable to suppose that he died obscurely in banishment or in voluntary retirement, and more probable on the island of Patmos. It is known that the death of Apollonius took place in A. D. 100 or 101, when he entered upon the second century of his life.

Dr. Lardner, Vol. IV, 502, says:

"Augustine, in what was above transcribed, gives the preference to John: in another place of the same work he says, the apostle John is the most eminent of all the four evangelists. He also excels or differs from the other evangelists, in that he insists more upon our Lord's discourses than upon his miracles. In another work he gives the preference to John because he had more fully declared our Lord's divinity than the other evangelists."

If the spirit statement of Euthalius is to be believed, then it is very certain that the Gospels of Matthew and John were both the productions of Apollonius of Tyana. The former written at an early period of his career, and closely in accordance with the Gymnosophic theology or philosophy; and the latter near the close of his life after he had matured his theological conceptions. There is no doubt that the theological and philosophical views of Apollonius underwent very material modifications as he advanced in his realizations of the spiritual department of natural forces and causes, and hence the spiritual nature of the later gospel as compared with the crude, and less spiritually developed characteristics of the first or original gospel of his adoption. There is a singular analogy between the name of Apollonius and John. They are both designations of the Light that lighteth all men coming into the world, the Sun. The sun among the Greeks was alike designated Apollo and Ion; Ion the Greek name of the sun etymologically speaking, meaning I, the one, and on the being—the one being, Eusebius and his successors who have labored so hard to deprive Apollonius of the credit of his theological labors, have substituted Ion or John for Apollonius. In view of all the facts we are led to credit the spirit statement of Euthalius, and to accept his statement that Apollonius wrote the gospel of St. John, as it is called, on the Island of Patmos, where he also under spirit control wrote the Revelation.

The spirit of Euthalius tells us that the Acts of the Apostles relate the doings of Apollonius and his disciples, and that this was fully understood by the Gnostics and Neo-Platonists, up to the time of Eusebius, A. D. 325 to 350. This is undoubtedly the fact, since Saul of Tarsus or St. Paul was no other individual than Apollonius of Tyana himself. Ammonius Saccus, Pleione and Porphyry were undoubtedly Gnostic followers of Apollonius, and all were what Euthalius testifies they were, as good and pure men as ever lived. It is almost certain that divine incarnation in Apollonius's system of philosophy and theology was Krishna of the Hindoo theologies, called Kristos in the Greek language, in which language Apollonius wrote his epistles, the Gospel according to St. John, and the book of Revelation. The limit of time and space at our command will not allow us to adduce the vast array of facts at our disposal, which will demonstrate this to a certainty; and we must therefore defer this for the present.

The spirit says that the canonical Epistles, so far as he knew anything about them, were all derived from the writings of Apollonius of Tyana; and that to conceal their real authorship, Eusebius attributed them to Paul or Paulus, which was but a modification of Pol, the abbreviated name of Apollonius. Euthalius tells us that Eusebius did not perfectly succeed in robbing Apollonius of the credit of his labors, and that he, Euthalius, completed that work. In view of the facts that Euthalius is acknowledged to have broken the Epistles, canonical and Catholic, and the Acts of the Apostles into chapters and verses, and to add thereto the contents of the chapters, and as it is also admitted historically, on the testimony of Euthalius himself, that he collated them with the copies in the library of Eusebius Pamphilus at Cesarea, there can be no doubt he was fully acquainted with the alterations that had been made from the originals by Eusebius. Indeed, he tells us that the Indian writings of Apollonius were at that time in the Pamphilian library at Cesarea, and that he modified them to suit himself, and eliminated from them the names of Apollonius and Krishna, and substituted therefor Paul and the Christ idea.

Such seems to be the import of this most remarkable communication. If it is not truthful, why is it not? It is a spirit communication given through the organism of an unconscious medium, who at the time of this writing does not know that such a person as Euthalius ever lived. We think, for many reasons, that the spirit who gave it, or caused it to be given, was Euthalius himself; our chief reason being the fact that it seems hardly possible that any spirit could invent such a revelation. At all events we have done our part, in laying the facts that we have before our readers. It has cost us weary hours of labor when we should have been resting, but that the truth may live we are willing to die, if need be.

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THE EDITOR OF THE BANNER OF LIGHT'S BLUNDER.

Under the heading "It Looks Like Forgery and Libel," the editor of the *Religio-Philosophical Journal* in a leading editorial says:

The *Journal* does not like to excite an impulsive, irascible, superstitious man, for it leads to exhibitions of profanity and vain threats of violence; which if they do not frighten "that young fellow out West, are at least hardly in good taste or becoming to one who has communed with Theodore Parker and other spirits of high degree these many long years. Hence it is with much reluctance that the prod is now necessarily applied to the aged single gentleman who edits our esteemed Boston contemporary. This reluctance is intensified when it is recalled that this veteran is known to have vanquished the dark and evil spirit Nero, who for years attempted to forage on the *Banner* territory, but who was finally effectually cowed and humbled after most terrific contests with Luther. The good brother didn't throw an inkstand at the fellow, but just got red in the face, puffed out his cheeks, drooled at the mouth and gave vent to a few choice imprecations; though hundreds of mortals have seen him do this without being frightened, it was too much for Nero, who begged to be led off and chained in outer darkness as a lesser punishment. The vanquishment of this ancient fire-eater no doubt saved the Spiritualist movement. This is only one of many instances where the harmonious celebate has "saved the Cause." After each of these tremendous contests there naturally comes reaction; the fierce passion of contest over, there comes weakness which craves consoling words; a new stock of pluck must at once be sought, for still other contests are to come. On the 27th of March, 1877, the editor of the *Banner* was in a condition of demoralization, needing a doctor, and he wrote a plaintive wail to Dr. Eugene Crowell, telling him, in effect, how ambitious and aspiring persons who had come in at the eleventh hour were demanding the same pay and trying to cut his corners and get in as floor walkers and managers, when they hadn't had an introduction to spirit Parker, nor even captured one of Nero's camp followers. So full of his own griefs was the defender of the faithful, that although the Spiritualist world was mourning over the tragic death of the editor of the *Religio-Philosophical Journal*, which had occurred only twelve days before, the *Banner* never even alluded to it in this letter devoted to a review of the situation. Self-pity so profound could but excite the commiseration of such a warm-hearted gentleman as Dr. Crowell, who, blessed with a devoted wife and family of promising children, surrounded with all the comforts that wealth can purchase, and in close communion with the pleasant side of Spiritualism, must have contrasted his own enviable condition of peace, plenty, and

happiness with that of the sad old warrior who must needs forsooth turn to comparative strangers for courage to battle the interlopers. Dr. Crowell saw at once the sort of medicine needed; no doubt he had before been called upon to administer to a mind diseased, and on March 29th, 1877, the next day after getting Brother Colby's plaint, he replied in a kind, considerate way, writing just such a letter as was needed, and as events prove, it must have made a very lasting impression upon its recipient.

"The *Journal* is fond of babies, a fat brawny red-faced baby that can bawl lustily and make things lively is its special delight; if the baby is old enough to have learned that whining is sometimes more diplomatic than bawling, the *Journal* notices it with approval as showing growth of intelligence, and is just as willing to see the darling get the lump of sugar daintily done up in a bit of clean, white-rag. What the *Journal* can't stand, however, what always makes it look around for the switch or the shingle or the slipper, is to find the cunning of the baby so unusually developed as to lead it to suck up the sugar, and then lay away the rag to bring out long after it has got stale and dry, to fool other innocents with. Now this is just what baby Jumbo did with Dr. Crowell's sugar and rag.

"He waits six years, and on the thirty-fifth anniversary of Modern Spiritualism, having grown more cunning with age and associations, he dresses up the old sugar plum and passes it off as fresh and new. Here it is as it appeared in the *Banner of Light* of the 31st ult.:

OUR COURSE.

"Many sincere friends in different parts of the country from time to time, for several years, have written to us letters begging of us not to reply to certain people who have grossly misrepresented us before the public. Our spirit friends, knowing full well the status of the *Banner of Light*, have also many times advised us to remain silent under the libelous missiles sent out by selfish persons for the sole purpose of destroying our usefulness. Our old friend, Mr. S. S. Jones, late editor of the *Religio-Philosophical Journal*, informs us that he is still our friend, and he still desires peace in our ranks, and shall earnestly work with others to accomplish the important end in view. One of the most valuable of the letters received came from Dr. Eugene Crowell, of Brooklyn, N. Y., which we feel to make an extract from at this time, when the spiritual waters are more agitated than ever before. He says: 'I am very sorry to find you so discouraged by annoyances and obstacles which probably are inseparable from the position you occupy. Of course I cannot realize them as you do, but I can readily understand that you are beset by many of that class who constitute the floating drift-wood of Spiritualism, who, being deficient in capacity to manage their own affairs, are of course fully competent to manage yours, and as to that matter all the other great interests of Spiritualism, separately or collectively, far better than you and others, who have, for many long years, been and now are devoting your energies and life to the work, while their vitality and strength have been expended through their lungs in irrational declarations of what should be done and how they would do it. I am not blind to these things, for with less force they come home to me; but I have a firm and living faith not only in the wisdom, but power of the angel hosts who are controlling and directing this movement, and I constantly derive comfort from the reflection that these are only the thorns which are provided to occasionally prick, if not to pierce us, so that we shall not stagnate, and like well-fed and pampered priests, become indifferent to our duty. I do not believe that any true reformer—true to his mission—ever escaped the cross, which seems inseparable from the crown, and no bright crown was ever won excepting through trials and labor. Such reflections comfort me to labor on, and entrust results with God and the spirit world; and surely you—doing the work you are, which is so much more important than mine—ought to find even greater comfort and encouragement in like reflections, and I earnestly hope you may, for I cannot conceive of any other way in which you can be supported in your arduous labors, and strengthened to view all these annoyances as probably for the best.'

"The attention of the present editor and publisher of the *Religio-Philosophical Journal* was first called to the above during his last visit in Brooklyn, by Dr. Crowell himself, who, after the usual cordial greeting, at once said: 'Have you seen the last *Banner*?' The writer having been engaged at Greenfield, during the week, in the interests of justice for Mr. Colby's quondam friend and protege Roberts, was obliged to say 'he had not.' Mr. Colby,' continued Dr. Crowell, 'has been trying to make trouble between us. 'He can't do that,' replied the visitor, 'we understand each other too well.' 'There is the article,' said Dr. Crowell, 'read it.' The guest obeyed. 'That letter of mine,' said Dr. C., 'was written as much as three or four years ago, maybe longer, in reply to one from Colby. I have his letter and the copy of the reply; I will hunt them up before you come over to spend the day with me.' During the days following this interview, the writer was interrogated concerning this letter by nearly every prominent Spiritualist in Brooklyn and New York, in some one or more of the following forms: 'How can Dr. Crowell consistently uphold the *Banner* and give it aid and comfort, when its policy is so diametrically opposed to his own on vital questions?' 'Has Dr. Crowell gone back on the positions he has taken in the *Two Worlds*, and also in the *Journal*? His letter in the last *Banner* looks that way,' etc. Upon the editor of the *Journal*'s next visit to Dr. Crowell, that gentleman produced the original letters bearing date, as above stated, March 27th and 29th, 1877, respectively; he was asked to give them to his guest and they are now in the office of the *Religio-Philosophical Journal*, where the dates can be verified by any one.

"The object of the Jesuitical article is apparent and scarcely needs enlarging upon. Without naming the present editor of the *Journal*, the aim was (1) to discredit the policy and spirit of his paper, to create the impression that Dr. Crowell had him in mind when he wrote the letter, and wrote it without having been called out by a letter from Colby; (2) to make those of the *Banner*'s readers, who do not have other means of information, believe Dr. Crowell was in full and active sympathy with that paper and against the *Journal*; (3) to put Dr. Crowell in a false and ridiculous position in the eyes of the more cultured and intelligent class of Spiritualists, many of whom he counts as warm personal friends; (4) and lastly to give him another dig for having started the *Two Worlds*, which nearly scared the

life out of the *Banner*, and obliged it to enlarge its size one-half, at an expense of several thousand dollars, for which there has never been returns, and the still greater chagrin of having to lose off the enlargement when Dr. Crowell declined the publishing business. The *Banner* man's dread of a libel suit is proverbial, hence the *Journal* does not wish to give him the nightmare, otherwise it would suggest that he has in this instance not only libelled Dr. Crowell, but actually committed forgery by his use of the letter in a manner intended to mislead the public. A gentleman in New York City, well versed in the law, cool and deliberate in expressing his opinions, asserted that Mr. Colby could probably be convicted if proceeded against.

"Now a word about Colby's reference to Mr. S. S. Jones; all those who read the *Journal* during Mr. Jones's administration, know that the paper was fearless and outspoken in opposition to shams and charlatans, that it advocated a policy as widely different from that of the *Banner* as it now does. Had Mr. Jones lived, there is every reason to suppose that the paper would have been equal to every new emergency, and would have taken the same course that it has under its present management. When the editor of the *Banner*, for bungombe, attempts to wring in as evidence the apocryphal sayings of a witness from the spirit world whose identity he cannot establish, the effort reaches such an altitude of a sublime ridiculousness that it becomes a question whether to call the feat one of stupendous effrontry or senile insanity. But the *Journal* is perfectly willing to grant that Mr. Jones is still the friend of Brother Colby, of course he is, so is the present editor of the *Journal*. Mr. Jones did not believe that because he felt friendly to a man it was therefore necessary to defend all his vagaries and idiosyncrasies or Jesuitical tricks. The files of the *Journal* show that he criticised friend and foe without fear or favor. The *Journal* has the best of reasons for believing that its record for the past six years is cordially approved by its former proprietor, and that he has indeed assisted in shaping its course."

We have given up all the foregoing space to the setting forth of the methods of Bundyism and Colbyism, in carrying on the work which they are respectively performing, to gain ascendancy the one over the other. It is not a lovely picture to look at, it is true; but sometimes the most profitable lessons are received from witnessing scenes that it is excessively unpleasant to witness. It would seem that both parties regard Dr. Eugene Crowell, late proprietor of the five months journalistic abortion, the *Two Worlds*, as being the key to the position they are squabbling about. We unguardedly, a short time since disclosed the fact, that when the *Two Worlds*, abortion, was put away "in its little bed" of oblivion, as a mark of his grief, Dr. Crowell gave the "fat, brawny-faced baby" (of the *Journal*) "that can bawl lustily, and make things lively its special delight," a \$2500 "lump of sugar daintily done up in a bit of clean, white rag." Dr. Crowell no doubt felt that "bawling, brawny-faced baby," was not half as healthy as he tried to look, and that he would follow his own unfortunate lost one unless fed with a lump of sugar big enough to stop his bawling, and making things so lively for his sympathizing friends. When we gave that information, we entirely forgot that there was another "bawling brawny-faced baby" in Boston, who needed Dr. Crowell's "sugar lump" remedy as badly as did the "tother fellow" in Chicago. We hope Dr. Crowell will pardon us for our thoughtlessness, for we did not intend to set these bawling babies to worrying about his "sugar lumps and clean white rags." It was natural, however, that the Boston "bawler" should seek to attract Dr. Crowell's attention, which seemed too much engrossed with its envied Chicago rival, and having no other means at hand to do this, he hunts over his pigeon holes, and finding that old letter of Dr. Crowell's concludes to publish it. He no doubt thought it would serve two purposes, it would show Dr. C. that the "bawler" was bawling, and at the same time remind him that consistency was a jewel. The Boston "bawler" never dreamed that Dr. Crowell would be offended at seeing his deeply sympathetic letter in print. It is true that the Boston "bawler" does not say that Dr. Crowell sent a "lump of sugar in a clean, white rag," with that letter; but we may so infer by the rage manifested by the insatiate Chicago "brawny-faced bawler" who could not and would not stand the Boston "bawler's" shaking that sucked out rag in his face. The Boston "darling" ought not have done that, and Dr. Crowell will never forgive him, for putting his "bawling" Chicago favorite in such a rage. It was too bad that the twenty-five years old Boston "bawler" did not have discretion enough to know better. We very much fear that the "bawler" man, as the editor of the *Journal* calls him, was carried away by a desire to have another excuse for "bawling," for he says:

"The experience of Mr. Colby suggests, however, the extreme necessity of great caution in uttering messages from spirits where the interests of the living are involved. In this instance it is probably almost impossible to substantiate the allegation of the spirit, even if true. Mullen charges that Colby was the tool of ignorant and designing people, and while Mullen's conduct in the case is not such as to entitle him to any respect, nor his word to implied confidence, still it is barely possible that Colby and his spirit control may have been unconsciously influenced by rumors afloat. Similar instances are not uncommon."

Here is a plain intimation that Mr. Colby, whom the editor vouches for as a gentleman "conscientious to the last degree," and his mediumship impliedly as unqualifiedly endorsed was "unconsciously influenced by rumors afloat" to utter the spirit message in question. This paragon of Bundyism, only as recently as the 35th Anniversary, in New York City, publicly demanded that mediums should in all cases be held answerable for what they say and do, and should be punished accordingly. So thought "the mauler" Mullen, and he acted accordingly. Does it lie in the mouth of this anniversary "bawler" to condemn his convert Mullen for following his Jesuitical suggestions. We knew the hypocrite did not believe he was saying on that occasion; and that his purpose was simply to wilfully instigate ruffians of the Mullen stripe to abuse mediums. Mr. Colby may be conscientious to the last degree, and we have no reason to think he is not, but if he was "unconsciously influenced by rumors afloat," to utter words in the name of spirit Maggie Shields, he was not under spirit control. We

are perfectly willing to have it remain there, for all the good any change in its course at this late day would do. We are not told what kind of a whine it was that the editor of the *Banner* wrote to Dr. Crowell, or who the persons were of whom the former complained: but this we do know, that Dr. Crowell put poor old Job's comforters in the shade, when he wrote that soulless letter to his soul-overburdened editorial correspondent. Why the *Banner* should have published that letter, or why the editor of the *Journal* should begrudge Mr. Colby the comfort it may have brought him? we cannot see."

But to call that publication of an acknowledged authentic letter a libel on its writer, and a forgery, is not only impotently malicious, but groundlessly absurd, and worthy of the "bawling brawny-faced, lump-of-sugar-sucking baby" that the *Journal* is fond of. As its readers must have long since discovered, the *Journal* is fond of some very desirable things.

We thank fortune that this most unseemly squabble is entirely outside of Spiritualism, and is confined to the limits of Bundyism and Colbyism. We hope it will remain there until Dr. Crowell and his bawling babies may make an end of each other. We wish this for their sakes.

CONSISTENT IN NOTHING.

In the *R. P. Journal* of April 28th, we find the following specimen of Bundyite logic. Under the heading "Horsewhipping a Medium," the editor of that paper says:

"Special despatches to the Chicago Tribune of the 16th and 17th give details of a gross assault upon a medium named Colby, at Michigan City, Indiana. It seems that Mr. Colby while under spirit control, and before a large audience, stated that the spirit of Maggie Shields was present and charged her physician of being the cause of her death by malpractice. Dr. A. J. Mullen, the physician, was so enraged at the statement that he procured a 'dog whip,' as he calls it, and getting audience with Colby, by deception, at the residence of Mr. Joseph Eades, punished his victim severely. After this, Mr. Colby having his wounds dressed, again lectured in the same hall and reiterated the statement that had Maggie Shields had proper treatment she would now be alive. The fighting pill-vender further satisfied his vengeance by publishing a libelous article on Colby, nearly equal in its spirit and language to the effusions of J. M. Roberts, which is saying much. [We should say so.] Much more than is true, is as is the custom with this Bundyite liar and slanderer, when speaking of us.—Ed.] Mullen was arrested, charged with assault and battery, plead guilty, and was fined the ridiculous small sum of one dollar.

"If this Mr. Colby is George P. Colby, he is known at this office and by thousands in the Northwest as a most estimable, young man, quiet, unobtrusive, conscientious to the last degree, and the last person who should be made the victim of a brutal assault. We trust the Spiritualists and all lovers of fair play in Michigan City will see that Mr. Colby has justice done him, and that reparation is in some way made for the disgraceful acts of Mullen the mauler."

We do not see that it is the duty of the Spiritualists of Michigan City to do justice to Mr. Colby, but the duty of the State of Indiana and her legal representative to see that justice is done him. It seems to be a settled purpose of Bundyism in conjunction with Jesuitism generally to isolate Spiritualists from other citizens by making it appear that their rights, duties and interests are not in every respect the same as those of any other citizens of whatever sect, party or class. If there is no law in Indiana to prevent the brutal assault of its citizens, then let all decent people leave that State to enjoy its ruffianism. If there is such a law, let Mr. Colby demand its enforcement at the hands of those whose duty it is to do it. Spiritualists will make a great mistake if they take any action such as that suggested by the Bundyite organ. But this was not enough in the way of Jesuitical suggestion from the editor of the Bundyite organ. He continued:

"The experience of Mr. Colby suggests, however, the extreme necessity of great caution in uttering messages from spirits where the interests of the living are involved. In this instance it is probably almost impossible to substantiate the allegation of the spirit, even if true. Mullen charges that Colby was the tool of ignorant and designing people, and while Mullen's conduct in the case is not such as to entitle him to any respect, nor his word to implied confidence, still it is barely possible that Colby and his spirit control may have been unconsciously influenced by rumors afloat. Similar instances are not uncommon."

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presume Mr. Colby was in no sense responsible for what he said, any more than any other medium is responsible who is under the control of spirits. How can any medium when under such control exercise "great caution in uttering messages from spirits." The man who suggests that they can do so, after the light that the editor of the *Journal* professes to have had, is the deadliest enemy of all mediums, however much he may profess or pretend to the contrary. That he is such an enemy his every act indicates. Because he is so, and because mediumship is essential to the elucidation of the most important truths, we give this insincere and dangerous opponent of them, the attention we do. But for that, we would scorn to notice him.

HOW CAN WE BEST AID, DEVELOP AND SUSTAIN MEDIUMSHIP?

Such was the topic of Mrs. Milton Rathbun's address before the Church of the New Spiritual Dispensation, on the morning of the 31st of March in Brooklyn, N. Y. As many of Mrs. Rathbun's suggestions were most admirable and to the point, we feel that we cannot do better than to cite some of them. Among other things she said:

"Mediumship is the corner stone of Spiritualism—yea more! it is its base; and without this broad and high base of granite, the structure, however carefully reared, would topple and fall!

"We are forced to acknowledge with pain and sorrow, that some of our brothers and sisters in the ranks, after using mediumship until they fancy it is to them no longer a necessity, ignore its claims—yea, even go so far as to deny its benefits, save when applied in their little prescribed way. With as great show of reason and good sense, might the learned men of this, or any age denounce the alphabet, when they have become wise through its instrumentality.

"It is true that mediumship is but the alphabet, yet upon this alphabet alone rests the possibility of the grand combinations which charm the so-called 'advanced' Spiritualist until he can forget or even forsake his allegiance to first principles.

"Mediumship is no new thing; before the earliest period in the known history of man it must have existed. * * *

"Mediumship should not be abused, but exalted; no genuine Spiritualist can be indifferent to its claims or unaware of its importance. We know that all Spiritualists who are progressive will reach a point where they can dispense with the alphabet as an *alphabet*, but in no case can we set it aside as of less importance or less in wisdom, because we may have been promoted. While on this point I will venture to the statement that no Spiritualist ever gets beyond the reach of mediumship; it confronts him everywhere, and he accepts, consciously or unconsciously, even while flattering himself that he is exalted beyond the reach or need of it. If he ignores the great array of medial instruments, kind spirit friends watch their opportunity to approach the sacred shrine of his inner temple, and lay thereon choice offerings, which he gladly accepts with much profit. * * *

"The use and importance of mediumship being established, let us consider how we can best aid mediumship. The subject is so little understood, that as a consequence, lack of appreciation follows; we would suggest that education in mediumship would lead to the desired end. Like everything else, it is subject to laws, and unless in accordance with fixed laws, certain conditions are made, it will remain in obscurity, because it cannot assert itself. Enough of study and observation have been given this subject to warrant the statement that the laws governing mediumship are subtle in the extreme; that they are susceptible to the slightest adverse ripple in the sea of thought; that the best manifestations are sometimes spoiled by the slightest jar in the fine mechanism of the instrument or subject employed; that more or less of imperfection must result from the ignorance of and careless indifference to the laws of which the wisest know but a little. Our mediums, as a rule, know almost nothing of these laws, nor do they feel the need of thought and study in this direction; could they but awake to realize the importance of their position, and with earnestness seek to know the reality of their mediumship, I believe the millennium would dawn. * * *

"How can we best develop mediumship? Mediumship cannot be developed healthfully with out certain favorable conditions. When a human organism is selected as a instrument in spirit hands, the medial development depends largely for its growth and quality upon the surroundings of the person so selected. If discord and inharmony are predominant, the development will be slow and weak; if the subject or medium is adverse to development, that will be a great hindering cause; if his or her associations are composed of people and circumstances opposed to mediumship, it will be almost impossible, while those conditions remain unchanged, to attain any satisfactory degree of development. It then becomes apparent that to best develop mediumship, we must not only be interested observers, but workers. It is our duty to look around us to discover the conditions by which our developing mediums are surrounded; it is our duty not only to give them our sympathy, but words of cheer and evidence of our hearty good-will. When clouds of suspicion hang over them, we should kindly but firmly seek to investigate the grounds for that suspicion, always giving the suspected the benefit of the doubt until guilt is established.

"The development of mediums has been too many times crushed by those overzealous to show to the outside world that they are keen at hunting and denouncing fraud. The applause which they gain from the too well-pleased, fall in sweet cadence upon their ear, lulling them off to sleep; they heed not the despairing wail of the poor medium who is condemned without a hearing and too often without a just cause. There are frauds and impostors claiming to be of us, yet we cannot best develop mediumship by ruthlessly trampling upon all the plants, because in our garden we now and then discover a weed; rather let us in careful wisdom become wise enough to separate the weeds from the plants, and with no uncertain aim we can and will cast out the false, retaining the true. * * * *

"How can we best sustain mediumship? Upon first thought one would say. By giving our

money toward its support. That is, to a certain extent, our duty, but we do not believe this to be paramount to all other duties. We believe that every Spiritualist should sometimes be found in the seance room and in converse with mediums. We owe to the cause the weight of our presence and sympathy, as well as the aura which surrounds each individual, from which spirits are able to draw necessary elements, to invigorate and sustain this sensitive plant called mediumship. Our attitude should ever be facing it; when we hear rumors derogatory, we should be on our guard, lest unwittingly, in giving credence hastily, we may wound instead of sustaining mediumship.

"We are aware in making these suggestions we fail to please a certain few, yet if we speak at all we must utter what seems truth to us—our utterances must also be fearless and untrammelled! We also believe that the spirit of such utterance helps to sustain; that if every one would openly proclaim what is whispered by the 'still small voice' as truth, mediumship would at once recognize these proclamations as a great sustaining power.

* * * * *

"Mediumship must continue, in the hands of embodied and disembodied spirits, to suffer from the ignorance of those who attempt to wield the sceptre of its power. Again we find that to either aid and develop or sustain mediumship we must become as little children and go to school. If we will but listen, wise spirits will seek to guide and instruct us. Our ignorance becomes unpardonable when the means of instruction are within our reach."

We take the foregoing unanswerably wise and appropriate suggestions from the report of Mrs. Rathbun's address in the *Banner of Light* of April 28th. They are so perfectly in accord with our own views and those of all Spiritualists who want to see Spiritualism progress and spread until all the people of earth have learned its benefit, that we feel like underscoring every sentence. Mrs. Rathbun stands squarely beside Prof. Kiddle, Judge Cross, Judge Carter, Thomas R. Hazard and other unqualified friends of mediumship and mediums, and considering the occasion and the place where she proclaimed those unanswerable suggestions, we regard her as standing even in advance of them. Mrs. Rathbun does not only honor herself, but her sex, in taking that fearless stand in the very heart of Bundyism. She has shown that in the fearless enunciation of truth, woman is not the weaker vessel, in bearing the burdens of the present hour of travail and struggle to maintain the right. God bless this noble souled, fearless and true-hearted woman. Would that men who are skulking from duty, could be shamed into showing a little pluck and independence, by her grandly spoken words. We are proud to follow when she so nobly leads.

THE SPIRITISTIC PHENOMENA ASSOCIATION.
REPORT OF THE FIRST MEETING.

Editor of *Mind and Matter*:

DEAR SIR:—I thought the readers of your valuable paper would like to hear about the formation of a new Association, that has just been organized in the City of Boston called the "Spiritistic Phenomena Association."

It held its first public meeting on Sunday afternoon, April 22d, in one of the beautiful large halls in the Wells Memorial Building, Washington Street.

Long before the time had arrived to open the meeting, the hall was densely packed with people—hundreds were obliged to go away, who could not even obtain standing room. It was a grand success.

The exercises were commenced with a song by Mrs. Wentworth's quartette. This was followed by an eloquent address by Prof. W. L. Thompson, which was listened to with profound attention, broken only by the frequent applause of the audience. Then Miss Flora H. Averill, recited an interesting poem which was very finely rendered. There were on the platform numbers of our best mediums, and several very noted lecturers. Among other mediums who were on the platform, were Mrs. Maud E. Lord, Mrs. M. J. Folsom, Mrs. C. Mayo-Stearns, and Mr. J. D. Henderson. Their tests were truly wonderful. Every one of them was promptly acknowledged by some one in the audience,

Dr. Lyon, the popular lecturer, gave a brief address, which was very well received. Dr. Ira Davenport, that veteran spiritual war-horse, presided over the meeting with dignified proficiency, assisted by Dr. James A. Bliss, who seemed to be in his element, and at his best. At the close of the meeting, numbers crowded round the platform, desirous of joining the Association.

There is quite a revival among the Spiritualists of the Hub—and a greater desire seems to be manifested than ever before, outside the ranks of Spiritualism, to honestly investigate the truth of the physical phenomena. This new Association hopes in some measure to meet their case. Cannot you, Mr. Editor, induce a few more such needy tricksters as Stuart Chamberland to visit our city and expose Spiritualism? They do our cause an immensity of good. I have always noticed that we have a revival after these charlatans have been amongst us. I send you a brief sketch of Prof. W. L. Thompson's address. I thought, unless your pages were too crowded with other matter, you might wish to publish it.

Yours for the Truth

E. A. CONANT, Secy.

PROF. W. L. THOMPSON'S ADDRESS.

MY FRIENDS:—The Spiritualism of the 19th century has come to abide with us. It can neither be sneered, nor argued out of existence. The learned, and the unlearned, the theologian and the scientist, have combined their forces to destroy it, and yet it survives in our midst,—Nay, in the face of all opposition it is growing into gigantic proportions.

Thirty-five short years ago, it numbered but a handful of believers; to-day, on this continent alone, it claims to have over 8,000,000 adherents. It originated among the lowly and unlettered of our land; it has fought its way into the highest ranks of society, and compelled the foremost minds of our times in all the various avocations of life, to acknowledge the truth of its wonderful phenomena. It has visited every civilized nation

on the globe, and rooted itself in every one of them, and created a literature of its own—making similar conquests in the old world, to those it has made in the new. It has permeated all classes of society. It has found its way into every theological denomination, in Christendom, and has, more or less, modified, and liberalized the thought, and practice, of all of them, where it has not, as yet, wholly convinced them of its truth. The chemist in his laboratory has felt its power, and so has the philosopher in his study. It has compelled the metaphysician to change his views on the functions and powers of the human mind. It has guided the astronomer, in no small measure, in his speculations on the heavenly bodies, and the celestial spaces. Our novelistic literature is full of it, as well as our poetry. It has entered our courts of law, and influenced the judgments of the judge, and the pleadings of the lawyer. It has had more weight perhaps than anything else, in bringing about a complete revolution in the theory and practice of medicine, the diagnosing of diseases, and the methods of curing them. A great deal of the work of Spiritism is unseen. Thousands upon thousands believe it, but are not known to the world as believers, many of them, hidden away in the bosom of orthodox churches, few suspect that such Nicodemites have mediums in their own families, and frequently get wonderful communications from the angel world. If our mediums only choose to reveal the secrets of their little sanctuaries they could astonish our orthodox friends. The Catholic priest would figure in that revelation—the Protestant minister in good standing—the lawyer not unknown to fame, who would not have the world know that the information he obtained from a poor medium, enabled him to win that important lawsuit. That physician who has just performed a wonderful cure, is willing to take all the glory to himself, whilst if the secret were known the spirit world would deserve much of the praise. Such my friends is a very brief and imperfect sketch of the influence and development of this thing called Spiritism. It has no exact parallel in the history of any similar movement in bygone times. It has no earthly Pope, Cardinal, Bishop, Priest or Deacon, to guide it—not even an acknowledged leader of any kind to pilot its course. Its adherents are intensely individual. You can hardly bind them firmly together. It would be almost as difficult an operation to spin a rope out of the sands of the sea shore. The reason of this is obvious. Almost every Spiritualist household has an unseen, untried bishop of its own—in whom the members of that household believe, and through whom communications from the angel world are obtained. Why should they go out of doors to get what they can have at their own firesides? Now, in the teeth of all this, we are told by some people, and asked to believe that this wonderful thing called Spiritism or Spiritualism, has no better foundation on which to rest than fraud and delusion. If such a statement were true, it would be the climax of wonders. But that is one of the moral impossibilities. No movement of such a nature could have lived as long, and done so much, founded on a pure lie.

None of the ancient Spiritistic beliefs could have influenced mankind so extensively and vitally, however much error and untruth may have been associated with them, unless they had had some of the salt of truth to preserve them from decay and putrefaction. It is not otherwise with modern Spiritism. It is only a question of how much truth it contains. I believe it contains a fountain of truth, (not indeed entirely free from all impurity), whose waters are destined to bubble up more copiously and more clearly in all the ages yet to come.

The sneers at this grand philosophy have well nigh passed away; and even those who but a comparatively short time ago were most loud in their denunciations of its fraud and delusion, are becoming more rare. The genuineness of the Spiritistic phenomena is more generally admitted by the intelligent investigator. Hence scientific men are seriously examining and attempting to explain them on what they call scientific grounds. Of course they have so far failed in that attempt and probably will never succeed. Such phenomena will not yield up their secrets to the acid, the crucible, and the test-tube, or even to their metaphysical and psychological methods. They call them the result of "psychic force," "unconscious mental cerebrations," "odic force," and such like high sounding names. They tax their brains to invent new terms, and persuade themselves they have explained the mystery. Instead of that they make the mystery more mysterious and the darkness more profound. These phenomena claim to have a spiritual origin, and no scientific explanation short of this will meet the demands of the case.

The clergy have a more easy and cheap method of trying to rid the world of Spiritism. They exclaim, "It is the work of evil spirits. Like the battle of enemies of Jesus, 'He hath a devil and casteth out devils by Beelzebub the prince of the devils.' Just think of it! these gentlemen are apparently willing that people should believe, that a good God, a loving Father, has let loose the inhabitants of hell in order that they may come to earth and deceive and destroy his children; but the good angels of heaven are not permitted to visit the earth on errands of mercy to help poor mortals. No; whilst bad spirits are doing an active and thriving business, the good spirits are utterly idle and listlessly "loafing round the throne." If this be not very near akin to blasphemy against God, then we know not what that word can mean. But any assertion, however horrible, to kill Spiritism. At this moment the words of Lord Bacon come to my recollection:

"It were better to have no opinion of God at all, than to have such opinion as is unworthy of Him. For the one is disbelief, the other contumely; and certainly superstition is the reproach of the Deity. Plutarch saith well to that purpose: Surely I would rather have men say that there was no such man as Plutarch, than they should say, there was no Plutarch that would eat his children as soon as they were born. And as the contumely is greater towards God, so the danger is greater towards man."

A few needy tricksters, like Stuart Cumberland, are pleased to inform the public that these phenomena are produced by the "dislocated tendons of the medium's feet." That a Boston audience should quietly and patiently listen to such puerile absurdities is pitiable enough; but when we see, as we lately did, a number of not only intelligent, but learned gentlemen, on the same platform with such a charlatan, giving him their countenance and support, it is not only pitiable, but a satire on the intelligence of the age in which we live.

Then the *ad hominem* argument is used to put down Spiritism. Look! says a certain class, at the lives of its believers. How immoral they are! This, my friends, is a dangerous weapon to use. I is a two-edged sword. If such an argument be good against the truth of Spiritism, it is equally so as against the Christianity of the present as well as the past. St. Paul declared that some of the Christians of his time got drunk on the sacramental wine, and manifested the vilest gluttony at their love feasts. Yea, that they practiced such gross immorality as were not even named among the heathen.

We do not fear successful refutation, if we say, that the lives of Spiritists, on the average, will bear a favorable comparison with those of any other Spiritual denomination in any age—mediums and ministers included. But enough of such arguments as these.

We have said that Spiritism has done a great work for mankind in the past. It has yet a greater work to do in the present and coming future. Christianity has had the field for more than 1800 years, preaching life and immortality, and yet materialism is rampant in the land. Our orthodox churches are swarming with materialists who do not honestly believe, although they may not openly deny the immortality of the soul and a life after death. Nothing can cope so successfully with materialism as Spiritism.

The Rev. Joseph Cook declared in my hearing, in one of his lectures in the city of Montreal, that Spiritism was one of the most scholarly, powerful and successful opponents that the "dirt philosophy" has ever had to encounter. He used Spiritism as a sword in his warfare against materialism, and then buried the weapon as soon as possible, lest he should be accused of being a believer in Spiritism.

Robert Ingersoll in his most eloquent wail over the remains of his friend John Mills, voiced the sentiments of thousands of men and women, both in and out of our churches, in these touching words: "All wish for happiness beyond this life—all hope to meet again the loved and the lost. In every heart there grows this sacred flower of eternal hope. Immortality is a word that hope through all the ages has been whispering to love. The miracle of thought we cannot understand—the mystery of death and hope we cannot comprehend; this chaos called the world has 'never been explained; the golden bridge of life from gloom emerges, and our shadow rests. Beyond this we do not know. Fate is speechless, destiny is dumb, and the secret of the future has never yet been told. We live, we wait, we hope. The more we love the more we fear; upon the tenderest heart the deepest shadows fall. All paths, whether filled with thorns or flowers, end here. Here success and failure are the same; the rays of wretchedness and the purple robe of power lose difference and distinction in this democracy of death. What can we say of the dead? Where they have gone reason cannot go, and from there revelation has not come. Over the desert of death the Sphinx gazes for ever, but never speaks."

Eloquent words full of poetical beauty, clear and brilliant as the light of stars, but equally cold and cheerless. They bring but small comfort to those who are mourning the loss of those that were dearer to them than the light of their eyes. Such strains of rhetoric only make the disconsolate heart more desolate—render death more ghastly, like flowers strewed upon a corpse. They make life look like a mockery, and all existence a huge satire on the goodness of Him who called it into being. One little message from the darling child beyond the river would give more consolation to that sad mother's heart than the most touching materialistic eloquence that ever fell from the lips of any human being.

Spiritism has accomplished in thirty-five years what Christianity has apparently not been able to do in twenty centuries. It has compelled that grim faced Sphinx, of which Ingersoll speaks so beautifully, not only to break audibly the silence of the ages, but has rendered her stony lips eloquent. It has dispelled the gloom of the grave—it has taken away the sting of death—it has helped to demonstrate that death is not the wages of sin—that it is as natural for man to die as to be born. It has well nigh, if not quite, killed the devil and extinguished the flames of a brimstone hell. It has made clear that the life beyond is just as natural as the life here, and that the inhabitants of that life are still human beings, existing in a spirit, instead of a physical condition. In one word, it has rent in twain that once impenetrable veil that hid the future from the present, and permitted the sunlight of the immortal land to shine into our sad and doubting hearts.

The most that Christianity has done, touching a future life, has been to inspire a hope. Spiritism has demonstrated its absolute certainty on indisputable evidence and facts. It says to all, as the angel said to the doubting disciples at the empty tomb of Jesus, "Come and see"—know as well as hope.

My friends, this Association has been organized in no spirit of opposition to any organization of a similar kind. It wishes them all a hearty "God speed." There is room enough in this big world of ours for all such institutions. It will countenance and sustain every form of mediumship, but will pay especial attention to mediumship for physical phenomena—such as materialization. Over such manifestations (especially, the battles) of the present are being fought with the enemies of our philosophy. And about these they will rage for some time yet to come.

We believe we are within the truth if we assert that seventy-five per cent out of every one hundred of all the conversions to Spiritism, have been brought about through the agency of the physical phenomena. They meet the Materialist on his own plane. Indeed they meet the case in a great measure of Spiritistic skeptics whatever may be their peculiar mental condition.

Notwithstanding all that has been said, and written, about the untrustworthiness of the sect, we have still to depend upon them in all the various avocations and relationships of life.

A number of friends some few weeks since, met at the residence of Dr. James A. Bliss. The question was then and there asked, why such manifestation of spirit power as is shown at the private seances of Mrs. Bliss, Mrs. Pickering, Mrs. Fay and many others, could not be given on a public platform, and in the presence of a miscellaneous audience? The answer came to this question from the controlling spirit of Mrs. Bliss, that such a manifestation was not only possible, but probable, and practical. And if we would form an Association, and give him the necessary conditions, and follow his instructions to the letter, that we might see greater materializations in

public than have ever yet been witnessed in private seances. And that the sooner we formed our organization the better it would please him. Hence the formation of this Association.

Mrs. Bliss has kindly and generously offered the Association her services, free of charge, and will be its first medium, for the physical manifestations. The Association is aware of the difficulty of their undertaking; but Mrs. Bliss' guides assure her that she need have no fears but that they will be able to accomplish through her mediumship all they have promised to this Association, however severe the conditions may be which it may impose upon her.

One of the conditions on which these spirit friends promised to work with this organization, was, that the public should be admitted to its public seances, free of charge. We consented, and shall therefore have to rely on the voluntary contributions of its friends to carry on its operations. If this can be done it will be a work somewhat unique of its kind.

Such seances as we propose to give, will not interfere with the work of private mediums. They are intended specially for the benefit of honest skeptics—for that class of the community, who would go to a public hall to see a manifestation of spirit power, but would not go to a private medium. No member of this Association, with the exception of mediums, expects to receive, or shall receive, any pecuniary remuneration for services rendered. Any honest medium being a member of this Association, and unjustly accused as to mediumship, shall be protected and defended by it to the full extent of its ability.

Special attention will be paid to the development of new mediums for the physical manifestations. The Association assumes to itself no censorship over mediums; nor does it intend to constitute itself a vigilance committee to hunt down fraud. But it will take the utmost pains that none shall be connected with its operations. It is to be hoped that all honest mediums, whatever be their phase of mediumship, will give this association a fair share of their countenance, and support—such as shall be consistent with their obligations to other associations of a like nature.

A number of private seances must be held before this Association will venture on a public exhibition of the materializations. But we confidently believe that the time is not far distant when all that the spirit world has promised in this direction shall be accomplished; and we hope that this Association may be one of the instruments chosen by the spirit world to bring about that accomplishment.

Mediumship of Mrs. Christie.

Editor of Mind and Matter:

In your issue of March 18th, M. S. 34, you expressed a desire to hear more from Mrs. Christie as a medium. Notwithstanding the alleged "expose" of a year ago, Mrs. Christie still continues giving seances. I have had the pleasure of attending a number of these seances, all of which proved very satisfactory, demonstrating to me that, beyond a doubt, they were genuine spirit materializations. At these seances have been seen forms of all sizes, from that of a man of six feet to that of a child in the mother's arms.

A few evenings since a seance was held at the home of the writer. Fifteen persons were present. A cabinet consisting of a light wooden frame covered with black cloth, was erected in the presence of the company, but previous to Mrs. Christie's arrival, Mr. and Mrs. Christie soon arrived, however. After Mrs. C. entered the cabinet twenty-five forms appeared, the seance lasting over two hours. Many of these were recognized by their friends present. I will not undertake to go into the details of the presentations, but one or two I consider especially worthy of mention, as they show how utterly impossible it would be for the medium to make such impersonations, even with the most elaborate paraphernalia. It was noticed that the bottom of the curtain was being pulled very gently, as if it required considerable effort to draw the curtain aside. Soon, however, the object was accomplished. A little child, of perhaps two years of age, appeared, and after standing in plain view for some time, disappeared. Soon after a young lady appeared, dressed in a rich costume of white, having a form wholly unlike that of the medium. Yards of lace are sometimes manufactured by these materialized forms in full view of the audience.

My father, in a private sitting with Mr. Martin, a medium of Columbus, Ohio, was told by a spirit purporting to be that of Lincoln, that he would show himself to him (my father) before very long. That evening we attended one of Mrs. Christie's seances, and sure enough Lincoln did appear, and smiling waved his hand at my father as if to say, "I told you so." His features were very perfect. The form was very tall and lifelike, he having to bend over slightly to show his face plainly at the aperture.

I have had many very satisfactory tests through the mediumship of Mrs. C., and have seen materializations of persons as plainly as I have ever seen them in earth life, of whom, I know, Mrs. Christie could have no knowledge whatever. I have attended these seances at three different places in this city, when none of the Christie family were present, with the exception of Mr. and Mrs. Christie. This will perhaps throw some light on the allegations of the "grubbers" that these forms are those of the Christie daughters.

Mrs. Christie's dark circles are of an especially convincing nature.

I could relate many instances where excellent tests were given, but I will not encroach farther on your valuable space. I can assure you that Mrs. C. is doing a wonderful work and making many friends in this as well as adjoining towns.

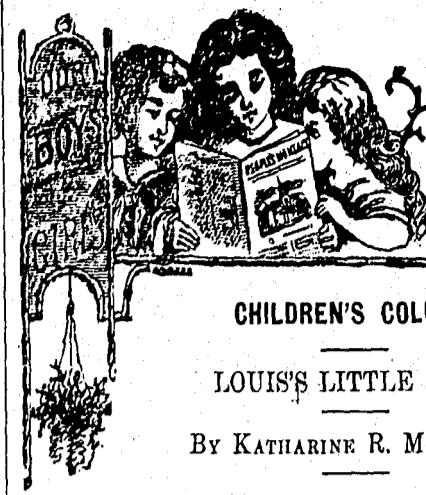
G. F. GRANGER.

Cleveland, O., April 16, 1883.

Notice.

A young lady who has been for years a great physical sufferer, but who is now able to take part in active life; and being thrown upon her own resources, desires a position in a Spiritualist or Liberal family as companion to an elderly or invalid lady; or the care of the family mending and plain sewing. Would take the charge of children who do not require lifting about. Terms and requirements to be arranged by private correspondence. Address MIND AND MATTER, 713 Sansom street.

Dr. B. F. Brown has removed to 454 North 5th St., where he will be pleased to receive calls from his many friends.



CHILDREN'S COLUMN.

LOUIS'S LITTLE JOKE.

By KATHARINE R. McDOWELL.

It was fortunate for Louis that the opportunity for his little joke fell on April Fools' Day. But how he could have had it in his heart to want to fool Esther, as she hustled around, so bright and happy, tying on her checked apron, would have seemed beyond explanation, had he not said, under his breath, a moment before:

"I'll pay her for this!"

The offense to which he thus referred lay in the fact that Esther had paid no attention to the request which he had shouted to her, as he saw her take a telegram from a messenger at the gate:

"Let me see it, Esther! How many of them are coming?"

But she flew straight to the house, and into the kitchen, exclaiming:

"Oh, Becky! Five of them, and they'll be here for supper. I can sit at the head, can't I, Becky? And you'll make chocolate for me to serve, won't you? And oh! dear Becky, please, please can't I make the custard?"

"Bless your heart, yes," said Rebecca; "an' Becky'll make you whatever you want. An' de blue sat ob china?" she asked, a moment later.

"Oh, yes, Becky—they're so pretty; and the little crystal cups for my custard, so 'twill show through." And she danced merrily about the room.

"Where's that telegram?" demanded Louis, nearly out of breath from his sudden descent of a tree and rapid run for the house.

"There, on the table, Louis. I couldn't stop, I was in such a hurry to tell Becky," explained Esther, as she broke some eggs and carefully separated whites and yolks. "It's going to be my supper, Louis, and I'm going to have—"

"I don't care for your supper," growled Louis. "And I'm going to pay you, before the day's over, for not letting me see that telegram at first."

"Oh, Louis! please do not play any more tricks on me," pleaded his cousin. "I told Becky first, because I knew she'd take more interest in my supper. What do boys care how things are made? They'd rather go fishing or—"

But Louis interrupted her with:

"Never mind the fishing, though I suppose you'll harp on it for years."

"How harp on it?" asked Esther, still intent on her eggs.

"Miss Innocence doesn't know, then, that the fellows said they'd stop for me when they went to the mill pond to-day, and then all dashed by the house, waving their baskets and not giving me a chance to get in?"

The egg-beater rested on the edge of the bowl.

"Why, how selfish, Louis! I saw them waving, and waved back at them from the piazza, but I didn't know you expected them to stop."

"You waved back at them?" exclaimed Louis, almost frantically. "Well, that's just like a girl! And now they'll think you understood the joke, and like enough you did."

"Was it a joke?" asked Esther, opening wide her large gray eyes.

"Then Miss Innocence probably doesn't know this in the first of April?"

But Esther had every reason to know it. From the moment that Louis had shouted "April Fool!" when she called to Becky, "I can't get my sleeve on—it's all twisted," to the time when she found her knife and fork sewed to the table cloth at dinner, the morning had been a series of similar shorts from Louis Perkins.

"She's the best one to play tricks upon," he kept saying to himself. "Never suspects, no matter what a fellow does!"

"I don't believe in cruel jokes," said Esther, slowly—"anything that will make anybody else feel hurt; do you, Louis?"

"Oh, you're very careful of other people's feelings; we all know that," said Louis tantalizingly, as he slammed the kitchen door.

"Now, I ought to know and entertain him," thought the forbearing Esther. "I'll take my eggs out on the piazza and beat them there, Louis!" she called, "come and whittle here, won't you, and let's talk about the fun when the folks come?"

"If Howard comes, I don't care about the rest," said Louis, apparently in better humor. "He's the only one who likes fun. Take care, Jessie, you'll spill them!" cried Louis, warningly, as Esther turned the platter of beaten whites upside down.

"No, I won't," laughed Esther, merrily; "that shows they're done."

"They don't keep in that shape, do they?" asked Louis, showing interest despite himself.

"They would keep just like this for hours, but it's better to let them rest on boiling water for a moment," said the little housekeeper, as she held a "floating island" aloft on the beater. "Isn't it pretty?"

Louis vouchsafed no answer. Had those snowy blankets not been swinging on the clothes line, his thoughts, perhaps, would not have run in the channel they did. But Rebecca had been washing, and he had noticed her tubs on the back piazza. They were covered with a foam that was so firm one could have sliced it with a knife. Louis had taken a handful of it and found that it did not liquify or "dissolve." When he saw Esther making the meringue, its resemblance to the foam on the suds struck him, and another thought was in his mind as well, when he went back on the piazza again to see if the suds had lost all form.

No, there they were, just as they had appeared an hour before. Rebecca was still making preparations for the new comers, and had not taken the time to empty the tubs.

"All of which shows," thought the bad boy,

"that I can put a platterful of this in place of what Jessie has made, and have it go on the table. Imagine the faces they'll make! Jessie won't know what the matter is, and Becky will be so bothered it will be the best joke yet! I think Jessie'll let me read telegrams first after this," and he walked off for a moment to plan it all out.

"Oh, no; I don't put it on till the very last thing," said the unsuspecting Esther, in answer to his question. "I shall run down the cellar just before supper, and put a little of the froth on top of each custard; and you know, Louis, we're going to use the little crystal glasses! 'Twill be just as nice as though Mamma were here, wont it, Becky?"

"If Rebecca's suds don't last, I can make some more with the same soap while they're all visiting," thought Louis, "and run down with them just before supper. And to think that Es will put it on herself, that 'll be the best of all! But suppose she were to taste it? Well, even if she should, 'would be a good fool, for they'd have to dance around pretty lively and make some more; but I hope she doesn't find it out till she tastes it at supper. Wont it be rich to watch her! She wont know what is wrong, and if any of the company discover a queer taste they wont say anything, but they'll stop eating rather suddenly, I'll venture! And Jessie, what will she think to see them all steering clear of those custards, after she's been most of the afternoon making 'em'?" And with such thoughts Louis tried to put aside the picture that rose before him, of the pretty cousin who danced around the kitchen in the small checked apron, and to think only of Esther's having refused to let him read the telegram when he had asked to see it.

The afternoon stage brought the four cousins and Aunt Jo, amid much rejoicing.

Esther received them all so prettily, and said so deferentially to Louis, "You'll see to the baggage?" using a tone that, in its recognition of him as the man of the house, made so evident an impression on the younger cousin, that he almost began to wish he had not saved that dish of suds.

Then, too, he overheard Esther, as she was getting out the rackets for tennis, say to Howard:

"Beware of Louis! He plays splendidly. Serves balls that bound every way but the one you're prepared for. He gives me odds and beats me, too, and had never played till he came South, three weeks ago. Where has he gone?" Louis?" and her clear voice rang over the lawn.

"I'll be there in a minute. Let Howard get used to the ground," answered Louis, which suggestion struck them all as being very generous.

How pretty Esther looked! Louis could see from his window her bright, happy face, as she darted hither and thither after the balls. After all, would his little joke pay? What was there to be vexed about, now that he thought it all over?

"Well, I wouldn't give it up after I'd gone so far," said a bad voice within; "you said you'd pay her for not letting you see that telegram."

He stole down into the cellar. He could hear Rebecca overhead singing, "Oh, Dearest May," as she set the table. There was Esther's meringue on a small platter. He slid it off and out of the little cellar window, put the suds foam in its place, and went noiselessly up the stairs. Rebecca was prolonging the refrain of "Lully as the Day," so he felt sure she could not have heard him.

They all went in to supper soon after.

"It's just as well," thought Esther, as she looked at the custards, "that Becky put the meringue on. She always makes it look prettier than I do. Still, I wanted to have done it all myself," and she sighed to think she should have seen the custards all ready on the table, when she was just going down the cellar to put that bit of fluffy white on each, herself.

And what were Louis's thoughts as he looked at the crystal cups?

"Well, who'd ever think of its being suds? I'm going to taste my own, to be sure of it."

He did so, and no doubt was left in his mind that his little joke on Esther was going to be a success!

He fancied, as he glanced stealthily around the table, that Rebecca was watching him, and that one of her great smiles overspread her face as he took that taste of his custard.

"I say, Howard," he said to his cousin, "you say you think my two big agates are so handsome, I'll put one of them up on a wager. If you eat all of your custard inside of a minute, I'll give you your choice!"

"Why, you'll lose, Louis. Those glasses are too small to hold much. I'm willing to try thirty seconds. There would be some fun in it, then."

"All right," chuckled Louis, "I'll time you, as he drew out his watch.

In even less than the half-minute Howard set down his empty glass with:

"Where is the agate? I'll take the blue-and-gold one."

Louis regarded him with astonishment.

"How did it taste?" he asked, under his breath.

"Excellent! Couldn't judge very well, though, because I had to eat it so fast."

"Do you know what you've been eating?" was Louis's next question, as he handed him the chosen agate. "Soap-suds."

"Soap suds!" echoed Howard, questioningly.

"What do you mean?"

"Hush!" cautioned Louis, proceeding in a half-whisper to give him an insight into the joke he was playing on Esther. "But if they don't taste bad," he admitted, "it's not going to be much of a joke."

"I declare, Louis, I wouldn't have thought you so mean! I'm glad you couldn't spoil 'em, and evidently you haven't, for they're all being eaten."

Not only were the custards being eaten, but Aunt Jo was praising them, and Esther blushing with pleasure.

What could it mean? Was there any mistake?

Louis tasted his own again, and made a wry face after it, and there was no doubt in his mind this time that Rebecca was laughing at him.

"What is going on at that end of the table?" asked Aunt Jo. "You two boys seem very much absorbed in something."

"Massa Louis is in de suds," said Rebecca.

Louis flushed crimson as he darted an angry glance at Rebecca's face, wreathed in smiles; while Howard, who had watched him taste his custard, laughed outright.

Louis left the table soon after, Howard with him, to whom he gave the other agate as he begged him to promise that he would never breathe a word of the joke to any one.

He little knew that Rebecca was telling the others at the table, concluding her narrative with a hearty laugh and this explanation:

"I knowed Massa Louis steal down dat cellar for no good! I foun' out his soap-suds; and den I make de new meringue for all de cups 'cept Massa Louis's. He hab to eat ob de fruits ob de result!"

"But, Becky," said Esther, as she went upstairs that night,—Rebecca leading the way and laughing at Louis's discomfiture,—"if you had only given Louis a good custard, too, he would have understood that verse in the Bible about 'heaping coals of fire.'"

"Bless your heart, chile," said Rebecca, never at loss for an answer "pears to me it's jes' as important dat he understand' de meanin' ob de verse 'bout de man dat made a pit an' digged it, and den falls in de ditch himself!"—*St. Nicholas for April.*

Our First Seance with Mrs. Bliss.

In company with Dr. Shattuck of Maine, and Prof. Cadwell of Connecticut, we attended a seance on Sunday evening last (April 15th) given by Mrs. Bliss, at

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

April 12th, M. S. 36.

EUTHALIUS,
(A Greek Theologian).

Good Evening, Sir.—My name was Euthalius of Alexandria. I lived in the fifth century. I was a commentator on the Pauline Epistles. Those epistles are those which were brought from India by Apollonius, and obtained by the latter through King Phraortes of Taxila. The Gospel according to Matthew is not original, but is of Armenian origin. The Gospel according to St. Mark, was left by Apollonius with the Thessalonians according to the text of the epistle to them. The Gospel according to St. Luke is but a modified version of the legend of Prometheus Bound as rendered by Lucian and Marcion at Rome. The Gospel according to St. John was written by Apollonius of Tyana toward the later part of his life, when he was an old man, on the island of Patmos, where he retired to end his days, in isolation from the human race. That gospel is a blending with what the inspired seer hoped for, and the knowledge which he feared to impart in such terms as uneducated mortals could understand. The Acts of the Apostles relate the doings of Apollonius and his disciples, and this was fully understood by the Gnostics and Neo-Platonists up to the time of Eusebius of Cesarea. Ammonius Saccas, Plotinus, and their followers, were Gnostics and Neo-Platonists combined. They had no idea or intention of promulgating anything but what they regarded as truth. Truer or better men than were Ammonius and Plotinus never lived. This was made plain to me by the study of their writings. Apollonius, Ammonius and Plotinus were the purest and best of men, and their only desire was to elevate the human race. Their teachings had relation to the Brahmanical and Buddhistic canonical narratives concerning the Indian Saviour Krishna. I now see an ethereal spirit of light which appears behind and over you [These words were addressed to us.—Ed.] who says he is Krishna, of whom the story of his divine origin, persecution by the tyrant Kansa, and miraculous performances were exagerations; and that his sole work was that of a moral reformer, and his only object to make the people of his country happy. For these services he was worshipped, and regarded as an incarnation of Brahma, or the spirit of the universe. He shows me the figure three repeated four times, by which I understand him to imply that he was born 333 B. C. in India, at the foot of a mountain near Mathura on the Jumna. [We remarked we had always supposed Krishna to have been a myth.—Ed.] No, he was a man, and the original of all the world's modern Saviours. The canonical epistles as far as I knew anything about them, were all derived from the writings of Apollonius of Tyana, who, to conceal that fact, has been called Paul or Paulus. The names of James, Peter, John, and Jude, were attached to the other epistles sent to communities too insignificant to be mentioned. All these teachings were appropriated, either successfully or unsuccessfully, by Eusebius of Cesarea, to make good his theological Christian scheme. But, he failing in his purpose to some extent, and I seeing that it was a grand opportunity for me to gain renown, acknowledged their authority and set about establishing what Eusebius had failed to prove true regarding them from his standpoint. I put these Indian writings of Apollonius into my own shape and eliminated from them every mention of Apollonius or Krishna, and substituted therefor Paul, and the Christ idea. This work of Eusebius and myself became the better assured in proportion as the original writings and the traces of them became destroyed. What I have told you is the truth.

[We translate the following account of Euthalius from the *Nouvelle Biographie Générale*:

"Euthalius, a Greek theologian, bishop of Sulca in Egypt, lived in the fifth century. While yet young he divided the Epistles of St. Paul into chapters and verses; having at a later period been made a bishop, he did the same with the Acts of the Apostles and Canonical Epistles. The Epistles of St. Paul had already been divided, in that manner, in 306. Euthalius added thereto the contents of the chapters, the arguments, and the passages of Scripture to which allusion is made in the Epistles. Euthalius addressed this work to Athanasius the Younger, who was bishop of Alexandria in 490 A. D. Cardinal Ximenes published a part of it in 1514. Erasmus, in his editions of the New Testament, adds the contents to the Epistles of St. Paul and to Acts. The introduction to the life of St. Paul, with an epistle as preface, was published for the first time by J. H. Becler, at the end of the New Testament, Strasbourg, 1645 and 1660, in 12mo. All the works of Euthalius were collected by L. Zaccagni in his *Collectanea Monum. vet. Eccles. Graecæ*; Rome, 1698, in 4to."

[We find the following references to Euthalius and his writings in Dr. Lardner's works. London, 1829, 10 vol., 8vo. In Vol. X, 229, Dr. Lardner says—

"Montfaucon has published Contents of the Acts of the Apostles, which he thinks to have been composed and drawn up by Pamphilus in the manuscript, which is supposed to be of the 10th century, so, for that and some other reasons, he makes no scruple to consider him as the author. The same has been put out again by Fabricius as a work of Pamphilus. But those contents had often been published before without the name of the author; and the only thing uncommon is the short preface to those Contents; which, too, with the Contents themselves, had been published by Zaccagni, as written by Euthalius, who flourished about the year 458.

"And indeed it seems to me more likely that Euthalius should be the author than Pamphilus. It is observable that Euthalius published the Acts of the Apostles, the Catholic epistles, and St. Paul's epistles. At the end of his edition of the Catholic epistles, which follow that of the Acts of the Apostles, is this note: 'The book of the Acts of the Apostles, and of the Catholic epistles, was collated with the exact copies of the library of Eusebius Pamphilus in Cesarea.' Mr. Wetstein, to whom I refer my readers, has divers curious remarks concerning Euthalius. He is of opinion, that this note has been an occasion of ascribing to Pamphilus, as author, what was really done by Euthalius, who made use of his library. However, we have here another proof of the useful-

ness of that library at Cesarea. [Most certainly, Dr. Lardner; and you might have added "to us, of the Christian clergy."—Ed.]

In Vol. V, 68, Dr. Lardner says:

"Euthalius has been already mentioned in this work. I must now give a more distinct account of him, and his performance in the service of the gospel; still referring to others, those who are desirous of further information, or who may be willing to compare several accounts together.

"Euthalius, as is supposed, was at first deacon

in the church of Alexandria, or some other city in Egypt; and afterwards bishop of Sulca; probably in Egypt, through its situation is not certainly known.

"In the year 458, he published an edition of St. Paul's epistles, and afterwards, about the year 490, an edition of the Acts of the Apostles, and the seven Catholic epistles, having first compared them with the exact copies in the library of Cesarea in Palestine.

"It is generally supposed, that all the books of the New Testament were at first written by the apostles and evangelists in one continued tenor, without any sections or chapters: the most ancient distinction, which we know of, is that of Eusebius's canons for the four gospels. In the year 396, some learned Christian, whose name is not known, divided St. Paul's epistles into chapters or lessons. This is collected from what Euthalius says in his prologue to St. Paul's epistles: those chapters Euthalius made use of in his own edition of the same epistles. He added some other lesser sections, or subdivisions: he likewise collected all the testimonies, or passages, cited by St. Paul, from the Old Testament, or from other writings, marking the sections in which they were found. This Euthalius did when a deacon, afterwards when bishop of Sulca, at the desire of Athanasius, who was made bishop of Alexandria in 490, he published an edition of the Acts of the Apostles, and the seven Catholic epistles; now dividing these also into lessons, chapters and verses, which had never been done before; collecting also all the passages of the Old Testament, and other writings, quoted by Paul or Luke in the Acts, or by other apostles in the Catholic epistles. And to the several parts of this work he prefixed a prologue or preface: I mean to St. Paul's epistles, the Acts, and the Catholic epistles.

"There are several things in the manuscript copies of Euthalius, now extant, which are not certainly known to be his. At the end of his prologue to St. Paul's epistles, is a martyrdom of Paul, or a note concerning the time of St. Paul's last suffering: which is also in Eusebius, prefixed to his Commentary upon the Acts of the Apostles. That note at it seems, was written by the learned author before mentioned, who first divided St. Paul's epistles into chapters. There are also arguments prefixed to all St. Paul's epistles, which are not known to be Euthalius's nor the writer's who first divided those epistles into chapters. Zaccagni thinks they belong to neither: forasmuch as Euthalius does not particularly mention them in his account of what that more ancient author had done; nor in the account of his own performance. Zaccagni therefore concludes those arguments were composed by some learned man afterwards; and the transcribers of Euthalius's work in after times, inserted those Arguments, as an useful improvement of his edition. All those Arguments are likewise in Eusebius; and in Mill's edition of the New Testament, they are prefixed to St. Paul's epistles severally, with the name of Eusebius, as author."

"The Argument likewise of the Acts of the Apostles, and the Peregrination of St. Paul subjoined to it, and the Argument of the Catholic epistles, Zaccagni does not ascribe to Euthalius: he thinks there is no good reason to say they are his, since Euthalius himself is silent about them.

"The forementioned argument is in Eusebius also, prefixed to the Acts of the Apostles, and the Peregrination is in Eusebius, after the Acts, or before the epistle to the Romans. The arguments of the Catholic epistles are also in Eusebius, and in Mill's New Testament they are prefixed to the said Catholic epistles with the name of Eusebius."

"I shall now mention a few observations, and make some extracts.

"It hence appears that, in the fifth century, all the seven catholic epistles were received at Alexandria, and in other parts of Egypt.

"Possibly, we may also hence conclude, that the Revelation was not received there, or at least that it was not publicly read, nor so generally recommended to the use of all Christians, as the other books of the New Testament, for if it had, it might be reasonable to expect, that it should have been now divided into lessons, chapters and verses.

"Euthalius ascribes the Acts of the Apostles to Luke. In his prologue to the Acts, he says, 'That Luke the Evangelist, disciple of St. Paul, was a physician of Antioch, and that he wrote two books, one of which, and the first, is that of the Apostles, the other is the book of the Acts of the Apostles, in which he relates the ascension of Christ into heaven, the descent of the Holy Ghost upon the holy apostles, and how the disciples preached the doctrine of Christ, and what miracles they wrought by prayer and faith in him, and the divine call of Paul, from heaven, and his apostleship, and successful preaching, and in a word, the labors of the Apostles for Christ, in the midst of many dangers and difficulties.' In the prologue to St. Paul's epistles, he again calls the Acts, Luke's second book.

"The prologue to St. Paul's epistles contains the history of Paul, collected from the Acts of the Apostles, and from his epistles, chiefly from the former, and then an enumeration of his epistles, and after that, in the third section, a farther account of St. Paul's actions in order of time, partly taken from Eusebius's Chronicle, and Ecclesiastical History. He says, 'That besides many other labors in the course of his life to bring men to the practice of virtue, Paul wrote fourteen epistles, containing instructions for every part of a holy conversation.' He enumerates the epistles in this order: to the Romans; two to the Corinthians; to the Galatians; to the Ephesians; to the Philippians; to the Colossians; to the Thessalonians; to the Hebrews; the epistles to Timothy, Titus and Philemon.

"Euthalius places Paul's epistles, according to the proficiency which they had made, to whom they were sent, beginning with the least perfect, and proceeding to the more perfect. This is evident from several things: for he says, the epistles to the Romans is placed first, as containing instructions for those who had yet learned only the first principles of the gospel; this notion appears also in what he says upon the epistle to the Ephesians, the fifth in order, and then he says, that the epistle to the Philippians, the sixth in order, is written to the faithful who had made progress, and had brought forth good fruit. And at the end of his enumeration of the fourteen epistles, he expressly says, they are placed according to the order of men's proficiency.

"I do not think this to be an observation of any importance, but as it is uncommon, I have taken notice of it. And it is very true the apostle Paul's epistles are suited to promote the benefit of christians of all ranks, and of every degree of attainment in religious knowledge and virtue, whether greater or smaller.

"I choose now to conclude this chapter with St. Paul's martyrdom before mentioned, drawn up in the year 396, and ascribed to the learned and pious writer who first divided St. Paul's epistles into chapters, or sections. It is to this purpose: In the time of Nero, emperor of the Romans, Paul the apostle having exercised a good exercise, completed his testimony (or suffered martyrdom) at Rome, being beheaded with a sword, in the thirty and sixth year of our Saviour's passion, on the fifth day of the month Panemus, according to the Syro-Macedonians, which with the Egyptians, is the fifth day of Epiphany, and with the Romans, the third before the Calendae of July (that is the 25th of June), upon which day the holy apostle completed his testimony, in the sixty-ninth year of the advent of our Saviour, Jesus Christ. The space of time, therefore, since his martyrdom, is three hundred and thirty years to this present consulship, the fourth of Arcadius, and the third of Honorius, august emperors and brothers, that is, the year 396 of our Lord's notoriety, according to the common account."

"Such is about all the information that has come down to us regarding Euthalius, but it seems to us amply sufficient to demonstrate the substantial truth of his spirit communication. Whether it is correct in relation to minor points, must remain a matter of rational inference. We will take up the more salient points of the communication in the order in which they are mentioned.

The spirit says he was a commentator on the Pauline Epistles. What he meant by that statement is not so clear. It is a matter of historical record that Euthalius divided the Pauline Epistles into chapters and verses, and that he added thereto, the contents of the chapters, the arguments, and the passages of Scripture to which allusion is made in the Epistles. Whether these additions constituted the commentaries to which the spirit alludes, or whether he wrote other commentaries which are not now extant, or at least unknown, we have no means of deciding. The additions to the Pauline Epistles mentioned, suffice to warrant the spirit in calling himself a commentator on the Epistles.

The spirit says that those epistles were those brought from India by Apollonius. It is very evident that the spirit of Euthalius does not mean that the Pauline epistles were brought from India by Apollonius in the exact shape in which they exist to day as canonized Christian Scriptures; for, as he says at a later part of his communication, Eusebius and himself so changed them as to make it appear that St. Paul instead of Apollonius, was the author; and Jesus Christ instead of the Hindoo Krishna, the divine subject of those Epistles. What the spirit undoubtedly meant was that the theological, philosophical, and ethical teachings in the Pauline Epistles were identically the same as the Hindoo Epistles of Apollonius. That Apollonius did obtain and bring from India such writings, procured through the good offices of king Phraortes of Taxila, who was himself a disciple of the Wise Men of India, is historically established. Still more than this, it is historically established that it was immediately after his return from India, where he spent five years in mastering the Hindoo theology and philosophy, that he began that unprecedented career, of more than fifty years duration, as a teacher of religion, philosophy and ethics; and as a seer, healer and comforter of mankind. Indeed they gave him the character of Saviour of men, and caused him to be worshipped as a divine being for centuries after his transition to the spirit life. It was undoubtedly the Hindoo scriptures that constituted the great basis of Apollonius's teachings; and this fact seems to have been known to Eusebius and Euthalius, whose efforts were directed especially to concealing that to them unwelcome truth. The spirit in the general terms he used meant this and nothing more.

The spirit tells us that the Gospel of St. Mark was left by Apollonius with the Thessalonians, according to the text of the epistle to them. He referred, no doubt, to what is said in 1 Thessalonians, i, 5: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as you know what manner of men we were among you for your sake." The spirit of Euthalius tells us that the gospel there spoken of was the Gospel of Mark. Now, who were the Thessalonians to whom those words were addressed? They were European Greeks, and hence the version of the gospel sent to them was a Greek translation of an Asiatic original in another tongue. This fact will account to a very large extent for the variations in the narrative by Mark, from the conceded older Gospel of Matthew; the only reasonable way of accounting for those variations. Had both Gospels been Greek translations from a common original in another tongue, they would not have varied as widely, and in so many respects, as these gospels do. The authorship, and the time when written, of the Gospel of Mark, is involved in the greatest uncertainty, so far as the highest Christian authorities are concerned, nor is there anything in the gospel itself that affords any light upon the subject. If it was not intended to conceal these very important, if not essential points, why are not those matters set forth in this gospel itself? The fact is, that had the authorship of that gospel been given, it would have been impossible to conceal the fact that it came from Apollonius, and from no mark whatever. It was, in all probability, a modified setting forth of the Gymnosophian doctrines brought from India by Apollonius, as made by himself; and, was, in all probability, the Gospel of Apollonius, which Marcion, about A. D. 140, took to Rome from Antioch, and was designated the Gospel according to St. Mark, by Eusebius, to conceal the identity of its real author. At all events, if this inference is not correct, it is infinitely more probable, and in accordance with known facts, than any of those which attribute it to a wholly unidentifiable Mark. The Greek name of Marcion, who was at a very early period identified with a similar gospel at Rome, would in the latter city be latinized, and become Marcus, or later, when Anglicized, Mark. Dr. Lardner, Vol. 2, 19, quotes Eusebius as follows:

"But it is requisite we should subjoin to his (John the Presbyter's) before cited passages a tradition which he has concerning Mark, who wrote the gospel in these words: 'And this the presbyter (or elder) said: Mark being the interpreter of Peter, wrote exactly whatever he remembered; but not in the order in which things were spoken or done by Christ. For he was neither a hearer nor a follower of the Lord; but as I said, afterwards followed Peter, who made his discourses

philus obtained a copy of the Gospel of Matthew between 270 and 309 A. D., it was yet in the Hebrew language and Hebrew text, and in the hands of Syrian and not Judean Nazarenes. Now the Essenes were called Nazarites or Nazarines, and their religion was established before the alleged birth of Jesus of Nazareth. They were in no sense Christians, and yet we are told they used the Gospel of Matthew as their sacred book. Is it not evident, that that "Hebrew gospel" of Matthew was not a Christian book, and that it had nothing whatever to do with Christianity, which had no existence at that time? There has been a great effort made by Christian writers to get rid of the foregoing testimony of Eusebius, that a copy of the Gospel of Matthew was in the Library of Pamphilus, at Cesarea, and that was the same book that was used by the Nazarenes of Syria. But that cannot be done. We venture to say that the Hebrew Gospel was not in the Hebrew language of the learned priesthood, but in the Syro-Hebraic tongue which prevailed through Cilicia, Cappadocia, Mesopotamia, Armenia and adjacent countries, as a written language in common use. The spirit statement of Euthalius is perfectly consistent with the statement of Eusebius, quoted by Dr. Lardner. Whether Armenian or Hebrew, is of less consequence, since it is equally fatal to the claim that the original of the Gospel of St. Matthew was in Greek. Eusebius, who lived until the middle of the fourth century, said it was not known to him when or by whom the Gospel of St. Matthew was translated from the original into Greek. We wonder at the rashness of Christian writers in refusing to accept that positive testimony of Eusebius, since if they question the correctness of his judgment and truthfulness in a matter so plain as that, what becomes of his testimony upon so many other matters, as historical evidence of the truth of Christianity? It is equally absurd to say that the Gospel of Matthew, used by the Syrian Nazarenes, and obtained from them by Pamphilus, was a Hebrew translation from a Greek original. If a translation at all, and for use by Syrians, it would have been translated into the Syro-Samaritan tongue, and not into the Hebrew, as pretended. It is a conceded fact that Euthalius had access to the library of Cesarea, whence he obtained his published writings, and he must have seen a copy of the Gospel of Matthew to which Eusebius referred, and he returns, and, through a medium who never heard of him, says the original of that gospel was in the Armenian tongue. Eusebius knew very well, as did Euthalius, that the Gospel of Matthew, so carefully collected by Pamphilus, was not a translation from the Greek, but the original version of it.

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